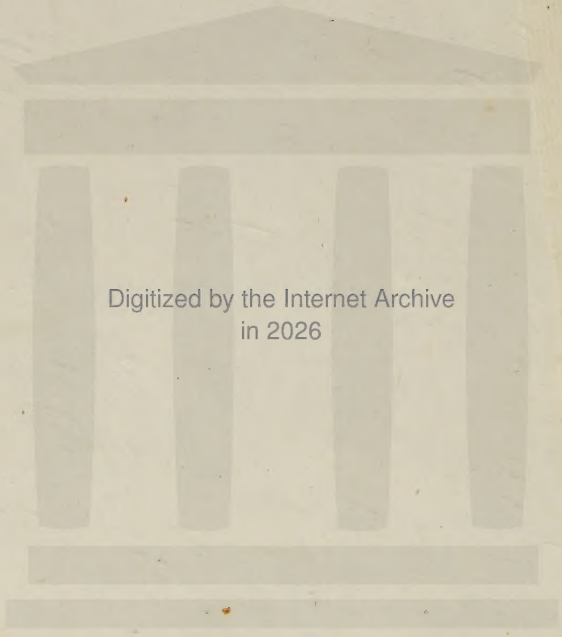

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ACCIDENCE AND SYNTAX

BY

W. GUNION RUTHERFORD, M.A., LL.D.

FORMERLY HEADMASTER OF WESTMINSTER

MACMILLAN AND CO., LIMITED

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PREFACE

This Grammar has been revised and in part re-written, but the general arrangement remains as it was. To change this might have done away with something that commended it to teachers; for the success of a school-book is often due to the fortunate accident of one man's work happening to meet the views of the majority.

If the book is larger, it is not that I have abandoned the idea from which it first sprang, namely, that the part of an elementary grammar is to state rules and leave exceptions out; but in response to the criticism of many who have used the book, the presentment of the matter has been made more clear and attractive by printing on two pages what before was printed on one. Indeed far from relinquishing the first idea I have carried it out more faithfully, omitting such forms as occur seldom and selecting as examples of inflexion the most common words that I could find. As the grammar was written when men had but begun to urge the views to which it was meant to give shape, I was glad of an opportunity of incorporating in a new edition the latest results of the free discussion of the last ten or twelve years. And such an opportunity came when it was proposed to publish a Greek Course of which this First Greek Grammar should be the starting point.

The aim of the new series is to bring into the fore ground the great main lines of Greek accidence and syntax, in short to teach the regular and ordinary modes of expression in use at the time when the most precise of languages had reached its highest precision. Accordingly it was necessary carefully to revise the Grammar if it was to take its proper place in the series.

I have to acknowledge a great deal of very generous and valued help, not only from my colleagues and friends, but also from many others who in using the book had detected errors or observed ways of improving it. More especially I have to thank my colleague Mr. Heard for many suggestions and much assistance.

Perhaps I ought to add that though I have "atticized" as far as possible, I have still remembered that the compiler of an elementary grammar must be governed more or less by the texts which are in use, and have retained such spellings as *τέθεικα* and *εἰργαζόμην* even if stone records prove that *τέθηκα* and *ἠργαζόμην* are the true forms.

W. GUNION RUTHERFORD.

WESTMINSTER, 1888.

PREFACE TO THE SECOND EDITION

This First Greek Grammar differs from others in some important respects. It is compiled on a new principle, and contains much matter which has hitherto not appeared in elementary books, and some facts that are the fruits of independent research.

The First Part comprises only such forms as it is necessary for a beginner to know, and these are put as clearly and succinctly as the nature of the case allows. Every effort was made to avoid the necessity of explanations in English,—to make in fact the lesson for the day appear as short as possible to the jealous eye of the pupil, while at the same time the local memory of the eye, which is so strong in youth, might be brought as largely as possible into play.

In the teaching of a synthetic language like Greek or Latin, practical schoolmasters are not likely to underestimate the importance of drill in grammatical forms. In such languages the relation between the different words of a sentence can never be clearly understood till the learner becomes thoroughly familiar with the principal inflexions. Familiarity with the accidence is the first step towards appreciative translation. It is true that some boys can learn

inflexions with ease who are never able to acquire facility in translation, but it is equally true that without a precise knowledge of grammatical forms even an intelligent boy loses much of the crispness of the thought.

My original design was thus merely to provide a drill book for beginners, more accurately compiled than those generally in use. Further information each master might impart for himself. But the success of the book prompted me to add a Second Part which should supply remarks on the forms included in the First Part, as well as additional matter of a more advanced kind. In this way much has been added which is not to be found in ordinary Grammars, and the relegation of the paradigms to a separate part has enabled me to discuss interesting points of Grammar in a way which would otherwise have been impossible. Such Chapters as the Third, the Twelfth, and the Seventeenth will, it is hoped, be specially useful in awakening an intelligent interest in a subject too apt to become dull.

Different teachers will have different methods of teaching the Second Part. My own system is gradually to impart additional information contemporaneously with the drill in inflexions. If this is done the pupil finds that little is left for him to learn when he comes to the Second Part.

I have thought it prudent to leave unaltered many forms which usually, though wrongly, find a place in Greek paradigms, as few Greek texts have yet been brought into harmony with the latest results of critical scholarship. I have even retained for the sake of old association such absurd

forms as the Imperative λέλυκε. The time will come when they will disappear from Greek Grammars, but an elementary Grammar is not the place in which first to omit them.

I regret that an accelerated sale made it necessary to reprint the First Part before any corrections were made, but all errors will be carefully eliminated as soon as another opportunity occurs.

W. GUNION RUTHERFORD.

January 1880.

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PART II.

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PART I

I. The Greek letters were twenty-four in number.

Α	*α*	alpha	=	a.
Β	*β*	bēta	=	b.
Γ	*γ*	gamma	=	g. always hard
Δ	*δ*	delta	=	d.
Ε	*ε*	epsīlon	=	e.
Ζ	*ζ*	zēta	=	z.
Η	*η*	ēta	=	ē.
Θ	*θ* ϑ	thēta	=	th.
Ι	*ι*	iōta	=	i.
Κ	*κ*	kappa	=	k
Λ	*λ*	lambda	=	l.
Μ	*μ*	mu	=	m.
Ν	*ν*	nu	=	n.
Ξ	*ξ*	xi	=	x (= ks).
Ο	*ο*	omīcron	=	o.
Π	*π*	pi	=	p.
Ρ	*ρ*	rho	=	rh, r.
Σ	*σ* ς	sigma	=	s. ς only finial.
Τ	*τ*	tau	=	t.
Υ	*υ*	upsīlon	=	ü.
Φ	*φ*	phi	=	ph.
Χ	*χ*	chi	=	kh.
Ψ	*ψ*	psi	=	ps.
Ω	*ω*	ōmega	=	ō.

II. Before kappa, gamma, chi, and xi the letter gamma has the sound of *n*, as in *ink*, *sing*.

III.—Vowels. The vowels are divided into open, *α*, *ε η*, *ο ω*, and into narrow, *ι*, *υ*.

IV.—Consonants. The most important are the Mutes, which are so named because we are not able to pronounce them without the help of a vowel. They are nine in number. Three are pronounced by contact of the tongue and hard palate, three by the lips, and three by bringing the tongue against the teeth.

	hard	soft	aspirated
palatals or palate-sounds	κ	γ	χ
labials or lip-sounds . .	π	β	φ
dentals or tooth-sounds	τ	δ	θ

From this table we see that they are again divided into sets of three, each set containing a guttural, a dental, and a labial.

The letters xi, psi, and zēta are called double letters: for $\xi = \kappa\sigma$, $\psi = \pi\sigma$, and $\zeta = \delta$ with a soft σ.

V.—Signs. The Greeks had no letter like the Latin or English *h*, but they had a sign ‘ which served instead

Thus ὥρα was pronounced *hōra*, and the sign is always so written over the vowel to which it belongs. This sign is called *spiritus asper*, or rough breathing. The letter rho is the only consonant with which it is used, and when rho begins a word it is never without it. If the vowel upsīlon begins a word it has always this sign.

The sign ' simply marks the absence of the *spiritus asper*.

DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

VI.—The inflexion of nouns and pronouns is called declension. The fixed part of the word is called the stem, the changeable part is called the case-ending or termination. The nominative case must never be confounded with the stem.

VII.—The Greeks distinguished in declension :—

(1) Three numbers :—The singular for one, the dual for two, or a pair, and the plural for several.

(2) Five cases :—nominative, vocative, accusative, genitive, dative.

(3) Three genders :—masculine, feminine, neuter.

VIII.—All these, except the vocative case, are seen in the declension of the article "the."

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

THE DEFINITE ARTICLE

number	case	masculine	feminine	neuter
singular	nom.	ὁ	ἡ	τό
	acc.	τόν	τήν	τό
	gen.	τοῦ	τῆς	τοῦ
	dat.	τῷ	τῇ	τῷ
dual	nom. acc.	τώ	τώ	τώ
	gen. dat.	τοῖν	τοῖν	τοῖν
plural	nom.	οἱ	αἱ	τά
	acc.	τούς	τάς	τά
	gen.	τῶν	τῶν	τῶν
	dat.	τοῖς	ταῖς	τοῖς

Obs. 1.—The iota written under the long vowel in the dative singular is called *iota subscript.* It is not pronounced.

Obs. 2.—The dual number has only two forms to serve all genders and cases.

IX.—Declensions are arranged according to the last letter of the stem. The First Declension includes all stems ending in alpha or ēta: the Second Declension most stems in omīcron or ōmega; the Third Declension stems ending in other letters.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

FIRST DECLENSION

X.—A. Feminine Stems

Stems. χωρα, *land*; μαχα, *battle*; θαλαττα, *sea*

singular	nom.	χώρᾱ	μάχη	θάλαττα
	voc.	χώρᾱ	μάχη	θάλαττα
	acc.	χώρᾱν	μάχην	θάλατταν
	gen.	χώρᾱς	μάχης	θαλάττης
	dat.	χώρᾱͅ	μάχῃ	θαλάττῃ
dual	n. v. a.	χώρᾱ	μάχᾱ	θαλάττᾱ
	g. d.	χώραιν	μάχαιν	θαλάτταιν
plural	nom.	χῶραι	μάχαι	θάλατται
	voc.	χῶραι	μάχαι	θάλατται
	acc.	χώρᾱς	μάχᾱς	θαλάττᾱς
	gen.	χωρῶν	μαχῶν	θαλαττῶν
	dat.	χώραις	μάχαις	θαλάτταις

Obs. 1.—Alpha after a vowel or rho is kept in all cases of the singular.

Obs. 2.—Eta of the nominative singular is kept in all cases of the singular.

Obs. 3.—Alpha after any consonant but rho is changed to eta in the genitive and the dative singular.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XI.—B. MASCULINE STEMS

STEMS. *νεανια, young man; Ἑρμη, Hermes; πολῖτα, citizen*

singular	nom.	*νεανίᾱς*	*Ἑρμῆς*	*πολίτης*
	voc.	*νεανίᾱ*	*Ἑρμῆ*	*πολῖτα*
	acc.	*νεανίᾱν*	*Ἑρμῆν*	*πολίτην*
	gen.	*νεανίου*	*Ἑρμοῦ*	*πολίτου*
	dat.	*νεανίᾳ*	*Ἑρμῇ*	*πολίτῃ*
dual	n. v. a.	*νεανίᾱ*	*Ἑρμᾶ*	*πολίτᾱ*
	g. d.	*νεανίαιν*	*Ἑρμαῖν*	*πολίταιν*
plural	nom.	*νεανίαι*	*Ἑρμαῖ*	*πολῖται*
	voc.	*νεανίαι*	*Ἑρμαῖ*	*πολῖται*
	acc.	*νεανίᾱς*	*Ἑρμᾶς*	*πολίτᾱς*
	gen.	*νεανιῶν*	*Ἑρμῶν*	*πολῖτῶν*
	dat.	*νεανίαις*	*Ἑρμαῖς*	*πολίταις*

Obs. 1.—Alpha after a vowel or rho is kept in all cases of the singular, except the genitive.

Obs. 2.—Eta of the nominative singular is kept in the accusative and the dative singular.

Obs 3.—Eta of the nominative singular is also kept in the vocative singular, except in nouns in—*της*, compound words, and names of peoples. In these cases we find a short alpha.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

SECOND DECLENSION

XII.—A. UNCONTRACTED WORDS

STEMS, λογο, m. *speech*; ἐργο, n. *deed*

singular	nom.	λόγος	ἔργον
	voc.	λόγε	ἔργον
	acc.	λόγον	ἔργον
	gen.	λόγου	ἔργου
	dat.	λόγῳ	ἔργῳ
dual	n. v. a.	λόγω	ἔργω
	g. d.	λόγοιν	ἔργοιν
plural	nom.	λόγοι	ἔργα
	voc.	λόγοι	ἔργα
	acc.	λόγους	ἔργα
	gen.	λόγων	ἔργων
	dat.	λόγοις	ἔργοις

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XIII.—B. CONTRACTED WORDS

STEMS. πλοο, m. *voyage*; ὀστεο, n. *bone*

singular	nom.	πλόος	πλοῦς	ὀστεον	ὀστοῦν
	voc.	πλόε	πλοῦ	ὀστεον	ὀστοῦν
	acc.	πλόον	πλοῦν	ὀστεον	ὀστοῦν
	gen.	πλόου	πλοῦ	ὀστέου	ὀστοῦ
	dat.	πλόῳ	πλῷ	ὀστέῳ	ὀστῷ
dual	n. v. a.	πλόω	πλώ	ὀστεω	ὀστώ
	g. d.	πλόοιν	πλοῖν	ὀστέοιν	ὀστοῖν
plural	nom.	πλόοι	πλοῖ	ὀστεα	ὀστᾶ
	voc.	πλόοι	πλοῖ	ὀστεα	ὀστᾶ
	acc.	πλόους	πλοῦς	ὀστεα	ὀστᾶ
	gen.	πλόων	πλῶν	ὀστέων	ὀστῶν
	dat.	πλόοις	πλοῖς	ὀστέοις	ὀστοῖς

Obs 1.—In the plural of neuter substantives -εα contracts to ᾶ.

Obs. 2.—The accent of the uncontracted ὀστεον is unknown.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XIV.—Words in *-ον* are always neuter. Words in *-ος* are generally masculine; but names of trees, lands, cities, and islands are feminine. Also the following words:—

ψῆφος	ψάμμος	πλίνθος	σποδός
pebble	*sand*	*brick*	*ashes*
κέλευθος	ἀτραπός	*and*	ὁδός
walk	*path*		*way*
ληνός	σορός	γνάθος	νόσος
vat	*coffin*	*jaw*	*disease*
βίβλος	ῥάβδος	τάφρος	δρόσος
book	*staff*	*ditch*	*dew*
δοκός	ἤπειρος	βάσανος	
beam	*continent*	*touch-stone*	
νῆσος	κάμῑνος	γέρανος	
island	*oven*	*crane*	

XV.—The following nouns vary in the plural number between the masculine and the neuter gender, in one case with a difference of meaning. When actual bonds are spoken of δεσμά is the form used, but bonds in the sense of bondage or imprisonment is translated by δεσμοί:—

δεσμός, *fetter*	pl. δεσμοί or δεσμά
λύχνος, *lamp*	pl. λύχνοι or λύχνα
σταθμός, *stable*	pl. σταθμοί or σταθμά

One word has only neuter forms in the plural:—

σῖτος, *food*	pl. σῖτα

XVI.—The vocative case of θεός, god or goddess, is always the same as the nominative.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

ATTIC DECLENSION

XVII.—A few stems instead of *o* have *ω*. This *ω* takes the case-endings as far as possible.

STEM.—*νεω*, m. *temple*

singular	nom.	νεώς
	voc.	νεώς
	acc.	νεών
	gen.	νεώ
	dat.	νεῴ
dual	n. a. v.	νεώ
	g. d.	νεῴν
plural	nom.	νεῴ
	voc.	νεῴ
	acc.	νεώς
	gen.	νεών
	dat.	νεῴς

Obs.—There are no neuter substantives in this declension.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

THIRD DECLENSION

I. Consonant Stems

A.—STEMS IN PALATALS, κ, γ, χ

XVIII.—Stems, φυλακ, m. *guard*; πτερυγ, f. *wing*; ὀνυχ, m. *nail*

singular	nom.	φύλαξ	πτέρυξ	ὄνυξ
	voc.	φύλαξ	πτέρυξ	ὄνυξ
	acc.	φύλακ-α	πτέρυγ-α	ὄνυχ-α
	gen.	φύλακ-ος	πτέρυγ-ος	ὄνυχ-ος
	dat.	φύλακ-ι	πτέρυγ-ι	ὄνυχ-ι
dual	n. a. v.	φύλακ-ε	πτέρυγ-ε	ὄνυχ-ε
	g. d.	φυλάκ-οιν	πτερύγ-οιν	ὀνύχ-οιν
plural	nom.	φύλακες	πτέρυγ-ες	ὄνυχ-ες
	voc.	φύλακ-ες	πτέρυγ-ες	ὄνυχ-ες
	acc.	φύλακ-ας	πτέρυγ-ας	ὄνυχ-ας
	gen.	φυλάκ-ων	πτερύγ-ων	ὀνύχ-ων
	dat.	φύλαξι(ν)	πτέρυξι(ν)	ὄνυξι(ν)

Obs. 1.—All these stems are masculine or feminine.

Obs. 2.—The form of dative plural ending in nu is used when the next word in the sentence begins with a vowel.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

B.—STEMS IN LABIALS, π, β

XIX.—Stems, γῡπ, m. *vulture*; φλεβ, f. *vein*

singular	nom.	γῦ́ψ	φλέψ
	voc.	γῦ́ψ	φλέψ
	acc.	γῦπ-*α*	φλέβ-*α*
	gen.	γῡπ-ός	φλεβ-ός
	dat.	γῡπ-*ί*	φλεβ-*ί*
dual	n. a. v.	γῦπ-ε	φλέβ-ε
	g. d.	γῡπ-οῖν	φλεβ-οῖν
plural	nom.	γῦπ-ες	φλέβ-ες
	voc.	γῦπ-ες	φλέβ-ες
	acc.	γῦπ-ας	φλέβ-ας
	gen.	γῡπ-ῶν	φλεβ-ῶν
	dat.	γῡψ-*ί*(ν)	φλεψ-*ί*(ν)

Obs. 1.—All these stems are masculine or feminine.

Obs. 2.—They are very rare.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

C.—STEMS IN DENTALS τ, δ

1. MASCULINE AND FEMININE

XX.—Stem, ἐρωτ, m. *love*; πατριδ, f. *native land*; ἐριδ, f. *strife*

singular	nom.	ἔρως	πατρί-ς	ἔρι-ς
	voc.	ἔρω-ς	πατρί-ς	ἔρι-ς
	acc.	ἔρωτ-α	πατρίδ-α	ἔρι-ν
	gen.	ἔρωτ-ος	πατρίδ-ος	ἔριδ-ος
	dat.	ἔρωτ-ι	πατρίδ-ι	ἔριδ-ι
dual	n. v. a.	ἔρωτ-ε	πατρίδ-ε	ἔριδ-ε
	g. d.	ἐρώτ-οιν	πατρίδ-οιν	ἐρίδ-οιν
plural	nom.	ἔρωτες	πατρίδ-ες	ἔριδ-ες
	voc.	ἔρωτ-ες	πατρίδ-ες	ἔριδ-ες
	acc.	ἔρωτ-ας	πατρίδ-ας	ἔριδ-ας
	gen.	ἐρώτ-ων	πατρίδ-ων	ἐρίδ-ων
	dat.	ἔρω-σι(ν)	πατρί-σι(ν)	ἔρι-σι(ν)

Obs. 1.—All stems in ιδ not accented on the last syllable have their accusative singular in nu like ἔριν. This is also the case with the one stem in -ιτ, namely, χαριτ, χάρις, f. favour.

Obs. 2.—The dentals are dropped before sigma. Hence πατρίς for πατριδς, and πατρίσι for πατριδσι.

Obs. 3.—Stems in θ are very rare except ὄρνις and the poetical κόρυς, which are given among the irregular nouns.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

2. NEUTERS

STEMS, *σωματ, body; κερᾱτ, horn*

singular	n. v. a.	*σῶμα*	*κέρα-ς*
	gen.	*σώματ-ος*	*κέρᾱτ-ος*
	dat.	*σώματ-ι*	*κέρᾱτ-ι*
dual	n. v. a.	*σώματ-ε*	*κέρᾱτ-ε*
	g. d.	*σωμάτ-οιν*	*κεράτ-οιν*
plural	n. v. a.	*σώματ-α*	*κέρᾱτ-α*
	gen.	*σωμάτ-ων*	*κεράτ-ων*
	dat.	*σώμα-σι(ν)*	*κέρᾱ-σι(ν)*

Obs. 1.—Words like *κέρα-ς* are very rare.

Obs. 2.—As military terms are found a genitive *κέρως* and a dative *κέρᾱͅ*, which come from a bye-form of this stem.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

DENTAL STEMS IN ντ

XXI.—Stems Αἰαντ, m. *Ajax*; γεροντ, m. *old-man*; ὀδοντ, m. *tooth*

singular	nom.	Αἴᾱ-ς	γέρων	ὀδούς
	voc.	Αἶᾱ-ς	γέρον	ὀδούς
	acc.	Αἴαντ-α	γέροντ-α	ὀδόντ-α
	gen.	Αἴαντ-ος	γέροντ-ος	ὀδόντ-ος
	dat.	Αἴαντ-ι	γέροντ-ι	ὀδόντ-ι
dual	n. a. v.	Αἴαντ-ε	γέροντ-ε	ὀδόντ-ε
	g. d.	Αἰάντ-οιν	γερόντ-οιν	ὀδόντ-οιν
plural	nom.	Αἴαντ-ες	γέροντ-ες	ὀδόντ-ες
	voc.	Αἴαντ-ες	γέροντ-ες	ὀδόντ-ες
	acc.	Αἴαντ-ας	γέροντ-ας	ὀδόντ-ας
	gen.	Αἰάντ-ων	γερόντ-ων	ὀδόντ-ων
	dat.	Αἶᾱ-σι(ν)	γέρου-σι(ν)	ὀδοῦ-σι(ν)

Obs. 1.—All these stems are masculine.

Obs. 2.—When ντ is dropped before sigma, α, ι, υ are simply lengthened; ε and ο become ει and ου.

Obs. 3.—The vocative has sometimes the pure stem as nearly as possible; sometimes it is like the nominative.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

STEMS IN DENTAL ν

XXII.—Stems, Ἑλλην, m. *Greek*; ποιμεν, m. *shepherd*

singular	nom.	Ἕλλην	ποιμήν
	voc.	Ἕλλην	ποιμήν
	acc.	Ἕλλην-α	ποιμέν-α
	gen.	Ἕλλην-ος	ποιμέν-ος
	dat.	Ἕλλην-ι	ποιμέν-ι
dual	n. a. v.	Ἕλλην-ε	ποιμέν-ε
	g. d.	Ἑλλήν-οιν	ποιμέν-οιν
plural	nom.	Ἕλλην-ες	ποιμέν-ες
	voc.	Ἕλλην-ες	ποιμέν-ες
	acc.	Ἕλλην-ας	ποιμέν-ας
	gen.	Ἑλλήν-ων	ποιμέν-ων
	dat.	Ἕλλη-σι(ν)	ποιμέ-σι(ν)

Obs.—With the exception of the poetical word φρήν, φρενός, f. heart, words of this class are masculine.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

STEMS, ἀγων, m. *contest*; ἡγεμον, m. *leader*; δελφῖν, m. *dolphin*

singular	nom.	ἀγών	ἡγεμών	δελφίς
	voc.	ἀγών	ἡγεμών	δελφίς
	acc.	ἀγῶν-α	ἡγεμόν-α	δελφῖν-α
	gen.	ἀγῶν-ος	ἡγεμόν-ος	δελφῖν-ος
	dat.	ἀγῶν-ι	ἡγεμόν-ι	δελφῖν-ι
dual	n. a. v.	ἀγῶν-ε	ἡγεμόν-ε	δελφῖν-ε
	g. d.	ἀγών-οιν	ἡγεμόν-οιν	δελφίν-οιν
plural	nom.	ἀγῶν-ες	ἡγεμόν-ες	δελφῖν-ες
	voc.	ἀγῶν-ες	ἡγεμόν-ες	δελφῖν-ες
	acc.	ἀγῶν-ας	ἡγεμόν-ας	δελφῖν-ας
	gen.	ἀγών-ων	ἡγεμόν-ων	δελφίν-ων
	dat.	ἀγῶ-σι(ν)	ἡγεμό-σι(ν)	δελφῖ-σι(ν)

Obs. 1.—Words in -ων are almost all masculine.

Obs. 2.—Words like δελφίς are rare or poetical.

Obs. 3.—In two proper names the last vowel of the stem is shortened to form the vocative case, viz., Ἄπολλον (stem, Ἀπολλων), O Apollo; Πόσειδον (stem, Ποσειδων), O Poseidon.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

STEMS IN LIQUID ρ

XXIII.—Stems ῥητορ, m. *orator;* κρᾱτηρ, m. *wine bowl;* θηρ, m. *wild-beast.*

singular	nom.	ῥήτωρ	κρᾱτήρ	θήρ
	voc.	ῥῆτορ	κρᾱτήρ	θήρ
	acc.	ῥήτορ-α	κρᾱτῆρ-α	θῆρ-α
	gen.	ῥήτορ-ος	κρᾱτῆρ-ος	θηρ-ός
	dat.	ῥήτορ-ι	κρᾱτῆρ-ι	θηρ-ί
dual	n. v. a.	ῥήτορ-ε	κρᾱτῆρ-ε	θῆρ-ε
	g. d.	ῥητόρ-οιν	κρᾱτήρ-οιν	θηρ-οῖν
plural	nom.	ῥήτορ-ες	κρᾱτῆρ-ες	θῆρ-ες
	voc.	ῥήτορ-ες	κρᾱτῆρ-ες	θῆρ-ες
	acc.	ῥήτορ-ας	κρᾱτῆρ-ας	θῆρ-ας
	gen.	ῥητόρ-ων	κρᾱτήρ-ων	θηρ-ῶν
	dat.	ῥήτορ-σι(ν)	κρᾱτῆρ-σι	θηρ-σί(ν)

Obs. 1.—Of these the stems in -τηρ and -τορ are masculine.

Obs. 2.—All stems in rho form the nominative singular, without sigma, but epsīlon before rho is lengthened to ēta, and omīcron to ōmega.

Obs. 3.—The vocative singular has the pure stem, but the stem σωτηρ, saviour, shortens eta to epsilon, σῶτερ.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

STEM IN LIQUID λ AND SPECIAL CLASS IN ρ

XXIV.—Stems, ἁλ, m. *salt*; μητερ, f. *mother*

singular	nom.	ἅλ-ς	μήτηρ
	voc.	ἅλ-ς	μῆτερ
	acc.	ἅλ-α	μητέρ-α
	gen.	ἁλ-ός	μητρ-ός
	dat.	ἁλ-ί	μητρ-ί
dual	n. v. a.	ἅλ-ε	μητέρ-ε
	g. d.	ἁλ-οῖν	μητέρ-οιν
plural	nom.	ἅλ-ες	μητέρ-ες
	voc.	ἅλ-ες	μητέρ-ες
	acc.	ἅλ-ας	μητέρ-ας
	gen.	ἁλ-ῶν	μητέρ-ων
	dat.	ἁλ-σί(ν)	μητρά-σι(ν)

Obs. 1.—In poetry ἅλς has a feminine singular in the sense of sea.

Obs. 2.—Like μήτηρ are declined πατήρ (st. πατερ), father; θυγάτηρ (st. θυγατερ), daughter; γαστήρ, f. (st. γαστερ), belly; Δημήτηρ (st. Δημητερ), the goddess Demeter.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

STEMS IN ς

XXV.—Stems, Δημοσθενεσ, m. *Demosthenes*; γενεσ, n. *race*

singular	nom.	Δημοσθένης	γένος
	voc.	Δημόσθενες	γένος
	acc.	Δημοσθένη	γένος
	gen.	Δημοσθένους	γένους
	dat.	Δημοσθένει	γένει
dual	n. v. a.		γένη
	g. d.		γενοῖν
plural	n. v. a.		γένη
	gen.		γενῶν
	dat.		γένε-σι(ν)

Obs.—The final sigma of the stem is lost between the vowel preceding and following it, and contraction ensues. Thus from the stem γενεσ a genitive γένεσ-ος (cp. gener-is) should arise, but the sigma being lost, we get γένους contracted from γένεος.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

II. VOWEL STEMS

XXVI.—Stems in narrow vowels ι and υ

MASCULINES AND FEMININES

Stems, πολι f. *city*; συ, m. or f. *pig*; πηχυ, m. *forearm*.

singular	nom.	πόλι-ς	σῦ-ς	πῆχυ-ς
	voc.	πόλι	σῦ	πῆχυ
	acc.	πόλι-ν	σῦ-ν	πῆχυ-ν
	gen.	πόλεως	συ-ός	πήχεως
	dat.	πόλει	συ-ί	πήχει
dual	n. v. a.	πόλη	σύ-ε	πήχη
	g. d.	πολέ-οιν	συ-οῖν	πηχέ-οιν
plural	nom.	πόλεις	σύ-ες	πήχεις
	voc.	πόλεις	σύ-ες	πήχεις
	acc.	πόλεις	σῦς	πήχεις
	gen.	πόλε-ων	συ-ῶν	πήχε-ων
	dat.	πόλε-σι(ν)	συ-σί(ν)	πήχε-σι(ν)

Obs.—The nominative of these nouns is generally used instead of the vocative. Thus we almost always find ὦ πόλις.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

NEUTERS

STEM, *ἀστυ, city*

singular	n. v. a.	ἄστυ
	gen.	ἄστεως
	dat.	ἄστει
dual	n v. a.	ἄστη
	g. d.	ἀστέ-οιν
plural	n. v. a.	ἄστη
	gen.	ἀστέ-ων
	dat.	ἄστε-σι(ν)

Obs.—The vowel upsilon changes to epsilon in all cases but the nominative singular.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XXVII.—STEMS IN ευ

STEMS, βασιλευ, m. *king*; Δωριευ, m. *Dorian*

singular	nom.	βασιλεύ-ς	Δωριεύ-ς
	voc.	βασιλεῦ	Δωριεῦ
	acc.	βασιλέ-ᾱ	Δωριᾶ
	gen.	βασιλέως	Δωριῶς
	dat.	βασιλεῖ	Δωριεῖ
dual	n. v. a.	βασιλῆ	Δωριῆ
	g. d.	βασιλέ-οιν	Δωριοῖν
plural	nom.	βασιλῆς or -εῖς	Δωριῆς or -εῖς
	voc.	βασιλῆς or -εῖς	Δωριῆς or -εῖς
	acc.	βασιλέ-ᾱς	Δωριᾶς
	gen.	βασιλέ-ων	Δωριῶν
	dat.	βασιλεῦ-σι(ν)	Δωριεῦσι(ν)

Obs. 1.—These stems are all masculine.

Obs. 2.—All lose the upsilon of the stem before vowel case-endings, and when a vowel precedes the epsilon, contraction commonly takes place between it and the case-endings.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XXVIII.—Stems in *o* and *ω*

πειθο, f. *persuasion*; *αἰδο*, f. *shame*; *ἡρω*, m. *hero*

singular	nom.	πειθώ	αἰδώς	ἥρω-ς
	voc.	πειθοῖ	αἰδοῖ	ἥρω-ς
	acc.	πειθώ	αἰδῶ	ἥρω-α, ἥρω
	gen.	πειθοῦς	αἰδοῦς	ἥρω-ος
	dat.	πειθοῖ	αἰδοῖ	ἥρῳ
dual	n. v. a.	not used	not used	ἥρω-ε
	g. d.			ἡρώ-οιν
plural	n. v.			ἥρω-ες
	acc.			ἥρω-ας
	gen.			ἡρώ-ων
	dat.			ἥρω-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XXIX.—OTHER IRREGULAR FORMS IN ALPHABETICAL ORDER

IRREGULAR SUBSTANTIVES IN ALPHABETICAL ORDER

Stem		ἀνερ, m.	βοῦ, m. f.	γονατ, n.
English		*man*	*ox, cow*	*knee*
singular	nom.	ἀνήρ	βοῦ-ς	γόνυ
	voc.	ἄνερ	βοῦ	γόνυ
	acc.	ἄν-δ-ρ-α	βοῦ-ν	γόνυ
	gen.	ἀν-δ-ρ-ός	βο-ός	γόνατ-ος
	dat.	ἀν-δ-ρ-ί	βο-ί	γόνατ-ι
dual	n. v. a.	ἄν-δ-ρ-ε	βό-ε	γόνατ-ε
	g. d.	ἀν-δ-ρ-οῖν	βο-οῖν	γονάτ-οιν
plural	n. v.	ἄν-δ-ρ-ες	βό-ες	γόνατ-α
	acc.	ἄν-δ-ρ-ας	βοῦ-ς	γόνατ-α
	gen.	ἀν-δ-ρ-ῶν	βο-ῶν	γονάτ-ων
	dat.	ἀν-δ-ρά-σι(ν)	βου-σί(ν)	γόνα-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		γαλακτ, n.	γερας	γηρασ	γραυ, f.
English		*milk*	*privilege*	*old age*	*old woman*
singular	nom.	γάλα	γέρας	γῆρας	γραῦ-ς
	voc.	γάλα	γέρας	γῆρας	γραῦ
	acc.	γάλα	γέρας	γῆρας	γραῦ-ν
	gen.	γάλακτ-ος	γέρως	γήρως	γρᾱ́-ός
	dat.	γάλακτ-ι	γέρᾱͅ	γήρᾱͅ	γρᾱ́-ί
dual	n. v. a.				γρᾶ-ε
	g. d.				γρᾱ́-οῖν
plural	n. v.	γάλακτ-α	γέρᾱ́		γρᾶ-ες
	acc.	γάλακτ-α	γέρᾱ́		γραῦ-ς
	gen.	γαλάκτ-ων	γερῶν		γρᾱ́-ῶν
	dat.	γάλαξι(ν)	γέρασι(ν)		γραυ-σί(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		γυναικ, f.	δορατ, n.	ἐαρ, and ἠρ, n.	Ζευ, Δι, m.
English		*woman*	*spear*	*spring*	*Zeus*
singular	nom.	γυνή	δόρυ	ἔαρ	Ζεύ-ς
	voc.	γύναι	δόρυ	ἔαρ	Ζεῦ
	acc.	γυναῖκ-α	δόρυ	ἔαρ	Δί-α
	gen.	γυναικ-ός	δόρατ-ος, δορός	ἦρ-ος	Δι-ός
	dat.	γυναικ-ί	δόρατ-ι, δορί, or δόρει	ἦρ-ι	Δι-ί
dual	n.v. a.	γυναῖκ-ε	δόρατ-ε		
	g. d.	γυναικ-οῖν	δοράτ-οιν		
plural	n. v.	γυναῖκ-ες	δόρατ-α		
	acc.	γυναῖκ-ας	δόρατ-α		
	gen.	γυναικ-ῶν	δοράτ-ων		
	dat.	γυναιξί(ν)	δόρα-σι(ν)		

Vowels long by nature, except ι and υ, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		κλειδ, f.	κνεφασ, κνεφεσ	κορυθ, f.	κρεατ, n.
English		*key*	*gloom*	*helmet*	*meat*
singular	nom.	κλεί-ς	κνέφας	κόρυς	κρέας
	voc.	κλεί-ς	κνέφας	κόρυ-ς	κρέας
	acc.	κλεῖ-ν	κνέφας	κόρυθ-α, or κόρυν	κρέας
	gen.	κλειδ-ός	κνέφους	κόρυθ-ος	κρέως
	dat.	κλειδ-ί	κνέφᾱͅ	κόρυθ-ι	κρέᾱͅ
dual	n. v. a.	κλεῖδ-ε		κόρυθ-ε	
	g. d.	κλειδ-οῖν		κορύθ-οιν	
plural	nom.	κλεῖδες, κλεῖς		κόρυθ-ες	κρέα
	voc.	κλεῖδ-ες, κλεῖς		κόρυθ-ες	κρέα
	acc.	κλεῖδ-ας, κλεῖς		κόρυθ-ας	κρέα
	gen.	κλειδ-ῶν		κορύθ-ων	κρεῶν
	dat.	κλεισί(ν)		κόρυ-σι(ν)	κρέα-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		κυον and κυν, m. and f.	μαρτυ, μαρτυρ, m. f.	ναυ, f.
English		*dog*	*witness*	*ship*
singular	nom.	κύων	μάρτυ-ς	ναῦ-ς
	voc.	κύον	μάρτυ-ς	ναῦ
	acc.	κύν-α	μάρτυρ-α	ναῦ-ν
	gen.	κυν-ός	μάρτυρ-ος	νεώς
	dat.	κυν-ί	μάρτυρ-ι	νηΐ
dual	n. a. v.	κύν-ε	μάρτυρ-ε	νῆε
	g. d.	κυν-οῖν	μαρτύρ-οιν	νεοῖν
plural	n. v.	κύν-ες	μάρτυρ-ες	νῆες
	acc.	κύν-ας	μάρτυρ-ας	ναῦς
	gen.	κυν-ῶν	μαρτύρ-ων	νεῶν
	dat.	κυ-σί(ν)	μάρτυ-σι(ν)	ναυ-σί(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		ὀρνῑθ, ὀρνῐ̆, m. f.	ὠτ, n.
English		*bird*	*ear*
singular	nom.	ὄρνῐ̆-ς	οὖ-ς
	voc.	ὄρνι	οὖ-ς
	acc.	ὄρνῐ̆-ν, rarely ὄρνῑθα	οὖ-ς
	gen.	ὄρνῑθ-ος	ὠτ-ός
	dat.	ὄρνῑθ-ι	ὠτ-ί
dual	n. a. v.	ὄρνῑθ-ε	ὦτ-ε
	g. d.	ὀρνῖθ-οιν	ὤτ-οιν
plural	n. v.	ὄρνῑθ-ες, ὄρνεις	ὦτ-α
	acc.	ὄρνῑθ-ας, ὄρνεις	ὦτ-α
	gen.	ὀρνῖθ-ων, ὀρνέ-ων	ὤτ-ων
	dat.	ὄρνῑ-σι(ν)	ὠ-σί(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		ποδ, m.	πυρ, πυρο n.	ὑδατ for ὑδαρτ, n.
English		*foot*	*fire*, pl. = *watch-fires*	*water*
singular	nom.	πού-ς	πῦρ	ὕδωρ
	voc.	πού-ς	πῦρ	ὕδωρ
	acc.	πόδ-α	πῦρ	ὕδωρ
	gen.	ποδ-ός	πυρ-ός	ὕδατ-ος
	dat.	ποδ-ί	πυρ-ί	ὕδατ-ι
dual	n. a. v.	πόδ-ε		
	g. d.	ποδ-οῖν		
plural	n. v.	πόδ-ες	πυρά	ὕδατ-α
	acc.	πόδ-ας	πυρά	ὕδατ-α
	gen.	ποδ-ῶν	πυρῶν	ὑδάτ-ων
	dat.	πο-σί(ν)	πυροῖς	ὕδα-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IRREGULAR SUBSTANTIVES

IN ALPHABETICAL ORDER

Stem		υἱο, υἱε, m.	φρεᾱτ for φρεαρτ, n.	χειρ, χερ f.
English		*son*	*cistern*	*hand*
singular	nom.	υἱό-ς	φρέαρ	χείρ
	voc.	υἱέ	φρέαρ	χείρ
	acc.	υἱό-ν	φρέαρ	χεῖρ-α
	gen.	υἱοῦ υἱέ-ος	φρέᾱτ-ος	χειρ-ός
	dat.	υἱῷ υἱεῖ	φρέᾱτ-ι	χειρ-ί
dual	n. a. v.	υἱῆ	φρέᾱτ-ε	χεῖρ-ε
	g. d.	υἱέ-οιν	φρεᾰ́τ-οιν	χερ-οῖν
plural	n. v.	υἱεῖς	φρέᾱτ-α	χεῖρ-ες
	acc.	υἱεῖς	φρέᾱτ-α	χεῖρ-ας
	gen.	υἱέ-ων	φρεᾰ́τ-ων	χειρ-ῶν
	dat.	υἱέ-σι(ν)	φρέᾱσ-ι(ν)	χερ-σί(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

DECLENSION OF ADJECTIVES

A.—ADJECTIVES OF THE FIRST AND SECOND DECLENSION

XXX.—SIMPLE

THE MOST COMMON CLASS OF ADJECTIVES

ἀγαθός, good

		masculine	feminine	neuter
singular	nom.	ἀγαθός	ἀγαθή	ἀγαθόν
	voc.	ἀγαθέ	ἀγαθή	ἀγαθόν
	acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
	gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
	dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
dual	n. v. a.	ἀγαθώ	ἀγαθώ	ἀγαθώ
	g. d.	ἀγαθοῖν	ἀγαθοῖν	ἀγαθοῖν
plural	n. v.	ἀγαθοί	ἀγαθαί	ἀγαθά
	acc.	ἀγαθούς	ἀγαθάς	ἀγαθά
	gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
	dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

φίλιος, *friendly*

		masculine	feminine	neuter
singular	nom.	φίλιος	φιλίᾱ	φίλιον
	voc.	φίλιε	φιλίᾱ	φίλιον
	acc.	φίλιον	φιλίᾱν	φίλιον
	gen.	φιλίου	φιλίᾱς	φιλίου
	dat.	φιλίῳ	φιλίᾳ	φιλίῳ
dual	n. v. a.	φιλίω	φιλίω	φιλίω
	g. d.	φιλίοιν	φιλίοιν	φιλίοιν
plural	n. v.	φίλιοι	φίλιαι	φίλια
	acc.	φιλίους	φιλίᾱς	φίλια
	gen.	φιλίων	φιλίων	φιλίων
	dat.	φιλίοις	φιλίαις	φιλίοις

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

DECLENSION OF ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSION

XXXI.—CONTRACTED

χρῡ́σεος, golden

		masculine	feminine	neuter
singular	nom.	χρῡσοῦς	χρῡσῆ	χρῡσοῦν
	voc.	χρῡσοῦς	χρῡσῆ	χρῡσοῦν
	acc.	χρῡσοῦν	χρῡσῆν	χρῡσοῦν
	gen.	χρῡσοῦ	χρῡσῆς	χρῡσοῦ
	dat.	χρῡσῷ	χρῡσῇ	χρῡσῷ
dual	n. v. a.	χρῡσώ	χρῡσώ	χρῡσώ
	g. d.	χρῡσοῖν	χρῡσοῖν	χρῡσοῖν
plural	n. v.	χρῡσοῖ	χρῡσαῖ	χρῡσᾶ
	acc.	χρῡσοῦς	χρῡσᾶς	χρῡσᾶ
	gen.	χρῡσῶν	χρῡσῶν	χρῡσῶν
	dat.	χρῡσοῖς	χρῡσαῖς	χρῡσοῖς

Obs.—The feminine singular of adjectives in -εος contracts to eta when a consonant precedes, but to alpha when a vowel or rho precedes, as: χρῡσέᾱ, χρῡσῆ but ἐρεέα (woollen), ἐρεᾶ, ἀργυρέᾱ (silvery), ἀργυρᾶ.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

ἁπλόος, simple

		masculine	feminine	neuter
singular	nom.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν
	voc.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν
	acc.	ἁπλοῦν	ἁπλῆν	ἁπλοῦν
	gen.	ἁπλοῦ	ἁπλῆς	ἁπλοῦ
	dat.	ἁπλῷ	ἁπλῇ	ἁπλῷ
dual	n. v. a.	ἁπλώ	ἁπλώ	ἁπλώ
	g. d.	ἁπλοῖν	ἁπλοῖν	ἁπλοῖν
plural	n. v.	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ
	acc.	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ
	gen.	ἁπλῶν	ἁπλῶν	ἁπλῶν
	dat.	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς

XXXII.—Many adjectives belong solely to the second declension having only two endings, *-ος* for the masculine and feminine and *-ον* for the neuter. This is the case with all compound adjectives.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XXXIII.—ADJECTIVES OF THE ATTIC DECLENSION

ἵλεως, gracious

		masc. and fem.	neuter
singular	nom.	ἵλεως	ἵλεων
	voc.	ἵλεως	ἵλεων
	acc.	ἵλεων	ἵλεων
	gen.	ἵλεω	ἵλεω
	dat.	ἵλεῳ	ἵλεῳ
dual	n. v. a.	ἵλεω	ἵλεω
	g. d.	ἵλεῳν	ἵλεῳν
plural	n. v.	ἵλεῳ	ἵλεω
	acc.	ἵλεως	ἵλεω
	gen.	ἵλεων	ἵλεων
	dat.	ἵλεῳς	ἵλεῳς

Obs.—There are very few adjectives of this class.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

B.—ADJECTIVES OF THE THIRD AND FIRST DECLENSION

XXXIV.—Some adjectives follow the third declension in the masculine and neuter and form a feminine in the suffix *-ια*, which combines with the stem in various ways.

ἡδύς, sweet

		masculine	feminine	neuter
singular	nom.	ἡδύς	ἡδεῖα	ἡδύ
	voc.	ἡδύς	ἡδεῖα	ἡδύ
	acc.	ἡδύν	ἡδεῖαν	ἡδύ
	gen.	ἡδέος	ἡδείᾱς	ἡδέος
	dat.	ἡδεῖ	ἡδείᾱͅ	ἡδεῖ
dual	n. v. a.	ἡδέε	ἡδείᾱ	ἡδέε
	g. d.	ἡδέοιν	ἡδείαιν	ἡδέοιν
plural	n. v.	ἡδεῖς	ἡδεῖαι	ἡδέα
	acc.	ἡδεῖς	ἡδείᾱς	ἡδέα
	gen.	ἡδέων	ἡδειῶν	ἡδέων
	dat.	ἡδέσι(ν)	ἡδείαις	ἡδέσι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

μέλᾱς, *black*

		masculine	feminine	neuter
singular	nom.	μέλᾱς	μέλαινα	μέλαν
	voc.	μέλαν	μέλαινα	μέλαν
	acc.	μέλανα	μέλαιναν	μέλαν
	gen.	μέλανος	μελαίνης	μέλανος
	dat.	μέλανι	μελαίνῃ	μέλανι
dual	n. v. a.	μέλανε	μελαίνᾱ	μέλανε
	g. d.	μελάνοιν	μελαίναιν	μελάνοιν
plural	n. v.	μέλανες	μέλαιναι	μέλανα
	acc.	μέλανας	μελαίνᾱς	μέλανα
	gen.	μελάνων	μελαινῶν	μελάνων
	dat.	μέλασι(ν)	μελαίναις	μέλασι(ν)

Obs. 1.—Adjectives like μέλᾱς may have the vocative the same as the nominative.

Obs. 2.—Like μέλᾱς is also declined τέρην, τέρεινα, τέρεν, *tender*.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

χαρίεις, *graceful*

		masculine	feminine	neuter
singular	nom.	χαρίεις	χαρίεσσα	χάριεν
	voc.	χάριεν	χαρίεσσα	χάριεν
	acc.	χαρίεντα	χαρίεσσαν	χάριεν
	gen.	χαρίεντος	χαριέσσης	χαρίεντος
	dat.	χαρίεντι	χαριέσσῃ	χαρίεντι
dual	n. a. v.	χαρίεντε	χαριέσσᾱ	χαρίεντε
	g. d.	χαριέντοιν	χαριέσσαιν	χαριέντοιν
plural	n. v.	χαρίεντες	χαρίεσσαι	χαρίεντα
	acc.	χαρίεντας	χαριέσσᾱς	χαρίεντα
	gen.	χαριέντων	χαριεσσῶν	χαριέντων
	dat.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)

Obs. 1.—This is a very rare class of adjectives in Attic.

Obs. 2.—The formation of the dative plural masculine and neuter is to be noted.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XXXV.—PARTICIPIAL STEMS IN -ντ.

λῡ́σας, *loosing* (*with reference to past time*)

		masculine	feminine	neuter
singular	n. v.	λῡ́σας	λῡ́σᾱσα	λῦσαν
	acc.	λῡ́σαντα	λῡ́σᾱσαν	λῦσαν
	gen.	λῡ́σαντος	λῡσᾱ́σης	λῡ́σαντος
	dat.	λῡ́σαντι	λῡσᾱ́σῃ	λῡ́σαντι
dual	n. v. a.	λῡ́σαντε	λῡσᾱ́σᾱ	λῡ́σαντε
	g. d.	λῡσάντοιν	λῡσᾱ́σαιν	λῡσάντοιν
plural	n. v.	λῡ́σαντες	λῡ́σᾱσαι	λῡ́σαντα
	acc.	λῡ́σαντας	λῡσᾱ́σᾱς	λῡ́σαντα
	gen.	λῡσάντων	λῡσᾱσῶν	λῡσάντων
	dat.	λῡ́σᾱσι(ν)	λῡσᾱ́σαις	λῡ́σᾱσι(ν)

Obs.—In the dual number λῡ́σαντε and λῡσάντοιν may be used as feminine.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

λυθείς, *loosed* (*with reference to past time*)

		masculine	feminine	neuter
singular	n. v.	λυθείς	λυθεῖσα	λυθέν
	acc.	λυθέντα	λυθεῖσαν	λυθέν
	gen.	λυθέντος	λυθείσης	λυθέντος
	dat.	λυθέντι	λυθείσῃ	λυθέντι
dual	n. v. a.	λυθέντε	λυθείσᾱ	λυθέντε
	g. d.	λυθέντοιν	λυθείσαιν	λυθέντοιν
plural	n. v.	λυθέντες	λυθεῖσαι	λυθέντα
	acc.	λυθέντας	λυθείσᾱς	λυθέντα
	gen.	λυθέντων	λυθεισῶν	λυθέντων
	dat.	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)

Obs.—In the dual number λυθέντε and λυθέντοιν may be used as feminine.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

λῡ́ων, *loosing (of present time)*

		masculine	feminine	neuter
singular	n. v.	λῡ́ων	λῡ́ουσα	λῦον
	acc.	λῡ́οντα	λῡ́ουσαν	λῦον
	gen.	λῡ́οντος	λῡούσης	λῡ́οντος
	dat.	λῡ́οντι	λῡούσῃ	λῡ́οντι
dual	n. v. a.	λῡ́οντε	λῡούσᾱ	λῡ́οντε
	g. d.	λῡ́όντοιν	λῡούσαιν	λῡ́όντοιν
plural	n. v.	λῡ́οντες	λῡ́ουσαι	λῡ́οντα
	acc.	λῡ́οντας	λῡούσᾱς	λῡ́οντα
	gen.	λῡ́όντων	λῡουσῶν	λῡ́όντων
	dat.	λῡ́ουσι(ν)	λῡούσαις	λῡ́ουσι(ν)

Obs.—In the dual number λῡ́οντε and λῡ́όντοιν may be used as feminine.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

διδούς, *offering* (*present time*)

		masculine	feminine	neuter
singular	n. v.	διδούς	διδοῦσα	διδόν
	acc.	διδόντα	διδοῦσαν	διδόν
	gen.	διδόντος	διδούσης	διδόντος
	dat.	διδόντι	διδούσῃ	διδόντι
dual	n. v. a.	διδόντε	διδούσᾱ	διδόντε
	g. d.	διδόντοιν	διδούσαιν	διδόντοιν
plural	n. v.	διδόντες	διδοῦσαι	διδόντα
	acc.	διδόντας	διδούσᾱς	διδόντα
	gen.	διδόντων	διδουσῶν	διδόντων
	dat.	διδοῦσι(ν)	διδούσαις	διδοῦσι(ν)

Obs.—In the dual number διδόντε and διδόντοιν may be used as feminine.

Vowels long by nature, except ι and υ, are marked long, unless they carry the circumflex accent.

δεικνύς, *showing* (*present time*)

		masculine	feminine	neuter
singular	n. v.	δεικνύς	δεικνῦσα	δεικνύν
	acc.	δεικνύντα	δεικνῦσαν	δεικνύν
	gen.	δεικνύντος	δεικνύσης	δεικνύντος
	dat.	δεικνύντι	δεικνύσῃ	δεικνύντι
dual	n. v. a.	δεικνύντε	δεικνύσᾱ	δεικνύντε
	g. d.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
plural	n. v.	δεικνύντες	δεικνύσαι	δεικνύντα
	acc.	δεικνύντας	δεικνύσᾱς	δεικνύντα
	gen.	δεικνύντων	δεικνῡσῶν	δεικνύντων
	dat.	δεικνύσι(ν)	δεικνύσαις	δεικνῦσι(ν)

Obs.—In the dual number δεικνύντε and δεικνύντοιν may be used as feminine.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

XXXVI.—PARTICIPIAL STEMS IN -ot

λελυκώς, *having loosed*

		masculine	feminine	neuter
singular	n. v.	λελυκώς	λελυκυῖα	λελυκός
	acc.	λελυκότα	λελυκυῖαν	λελυκός
	gen.	λελυκότος	λελυκυίᾱς	λελυκότος
	dat.	λελυκότι	λελυκυίᾳ	λελυκότι
dual	n. v. a	λελυκότε	λελυκυίᾱ	λελυκότε
	g. d.	λελυκότοιν	λελυκυίαιν	λελυκότοιν
plural	n. v.	λελυκότες	λελυκυῖαι	λελυκότα
	acc.	λελυκότας	λελυκυίᾱς	λελυκότα
	gen.	λελυκότων	λελυκυιῶν	λελυκότων
	dat.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)

Obs.—In the dual number λελυκότε and λελυκότοιν may be used as feminine.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

C.—ADJECTIVES OF THE THIRD DECLENSION

XXXVII.—Some adjectives follow the third declension entirely.

εὐγενής, well-born

		masculine and feminine	neuter
singular	n. v.	εὐγενής	εὐγενές
	acc.	εὐγενῆ	εὐγενές
	gen.	εὐγενοῦς	εὐγενοῦς
	dat.	εὐγενεῖ	εὐγενεῖ
dual	n. v. a.	εὐγενῆ	εὐγενῆ
	g. d.	εὐγενοῖν	εὐγενοῖν
plural	n. v.	εὐγενεῖς	εὐγενῆ
	acc.	εὐγενεῖς	εὐγενῆ
	gen.	εὐγενῶν	εὐγενῶν
	dat.	εὐγενέ-σι(ν)	εὐγενέ-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

εὔφρων, *kindly*

		masculine and feminine	neuter
singular	n. v.	εὔφρων	εὖφρον
	acc.	εὔφρον-α	εὖφρον
	gen.	εὔφρον-ος	εὐφρον-ος
	dat.	εὔφρον-ι	εὐφρον-ι
dual	n. v. a.	εὔφρον-ε	εὔφρον-ε
	g. d.	εὐφρόν-οιν	εὐφρόν-οιν
plural	n. v.	εὔφρον-ες	εὔφρον-α
	acc.	εὔφρον-ας	εὔφρον-α
	gen.	εὐφρόν-ων	εὐφρόν-ων
	dat.	εὔφρο-σι(ν)	εὔφρο-σι(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

μείζων, greater

		masculine and feminine	neuter
singular	n. v.	μείζων	μεῖζον
	acc.	μείζονα or μείζω	μεῖζον
	gen.	μείζονος	μείζονος
	dat.	μείζονι	μείζονι
dual	n. v. a.	μείζονε	μείζονε
	g. d.	μειζόνοιν	μειζόνοιν
plural	n. v.	μείζονες or μείζους	μείζονα or μείζω
	acc.	μείζονας or μείζους	μείζονα or μείζω
	gen.	μειζόνων	μειζόνων
	dat.	μείζοσι(ν)	μείζοσι(ν)

Obs. 1.—Only in comparative stems have we the shorter forms like μείζω alternating with long like μείζονα.

Obs. 2.—The shorter forms are found only in the accusative singular masculine, and the nominative, vocative, and accusative plural.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XXXVIII.—Many adjectives have only one termination, the neuter being alien to their meaning, or not compatible with their stem. Thus as there are no neuter substantives with a palatal stem, so the adjectives in palatal stems have no neuter forms. ἥλιξ, *of the same age* (st. ἡλικ); ἅρπαξ, *rapacious* (st. ἁρπαγ).

XXXIX.—Certain adjectives are irregular in declension. Of these the two following are most commonly met with :—

πολύς, *much*, stems πολυ and πολλο

	masculine	feminine	neuter
nom.	πολύς	πολλή	πολύ
acc.	πολύν	πολλήν	πολύ
gen.	πολλοῦ	πολλῆς	πολλοῦ
dat.	πολλῷ	πολλῇ	πολλῷ

Obs.—The plural meaning *many* is quite regular πολλοί, πολλαί, πολλά.

μέγας, *great*, stems μεγα and μεγαλο

	masculine	feminine	neuter
nom.	μέγας	μεγάλη	μέγα
voc.	μέγας	μεγάλη	μέγα
acc.	μέγαν	μεγάλην	μέγα
gen.	μεγάλου	μεγάλης	μεγάλου
dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ

Obs.—The plural is quite regular μεγάλοι, μεγάλαι, μεγάλα.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XL.—COMPARISON OF ADJECTIVES

(1.) The most common method is to add to the stem the suffix *-τερος, -τερα, -τερον* to form the comparative, and *-τατος, -τάτη, -τατον* to form the superlative degree. In omīcron stems the stem-vowel is lengthened to ōmega, if the preceding syllable is short or common.

positive	stem	comparative	superlative
κοῦφος, light	*κουφο*	*κουφό-τερος*	*κουφό-τατος*
σοφός, wise	*σοφο*	*σοφώ-τερος*	*σοφώ-τατος*
γλυκύς, sweet	*γλυκυ*	*γλυκύ-τερος*	*γλυκύ-τατος*
μέλας, black	*μελαν*	*μελάν-τερος*	*μελάν-τατος*
σαφής, clear	*σαφεσ*	*σαφέσ-τερος*	*σαφέσ-τατος*
μάκαρ, happy	*μακαρ*	*μακάρ-τερος*	*μακάρ-τατος*

Some stems in *-αιο* seem to drop the omīcron as:

γεραιός, aged	*γεραιο*	*γεραί-τερος*	*γεραί-τατος*
παλαιός, ancient	*παλαιο*	*παλαί-τερος*	*παλαί-τατος*
σχολαῖος, slow	*σχολαιο*	*σχολαί-τερος*	*σχολαί-τατος*

Some other stems seem to change *ο* into *αι*, as:

πρῷος, early	*πρῳο*	*πρῳαί-τερος*	*πρῳαί-τατος*
ὄψιος, late	*ὀψιο*	*ὀψιαί-τερος*	*ὀψιαί-τατος*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XLI.—(2) Stems in *-ον,* and a very few others, have *-έστερος* and *-έστατος.*

positive	stem	comparative	superlative
σώφρων, prudent	*σωφρον*	*σωφρον-έστερος*	*σωφρον-έστατος*
εὔνους, kindly	*εὐνοο*	*εὐνούστερος* (for *εὐνο-έστερος*)	*εὐνούστατος* (for *εὐνο-έστατος*)

XLII.—Another ending is *-ίων* for comparatives, and *-ιστος* for superlatives. This is very rare, but the words in which it occurs are commonly met with. The mode of formation from the stem must be taken on trust for the present.

positive	comparative	superlative
ἡδύς, sweet	*ἡδ-ίων*	*ἥδ-ιστος*
ταχύς, swift	*θάττων*	*τάχ-ιστος*
μέγας, great	*μείζων*	*μέγ-ιστος*

Obs.—For the inflexion of the comparatives of this class see p. 49.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XLII.—IRREGULAR COMPARISON

positive	comparative	superlative
ἀγαθός, *good*	—	—
	ἀμείνων	—
	—	ἄριστος
	βελτίων	βέλτιστος
	κρείττων (*superior*)	κράτιστος
κακός, *bad*	κακίων	κάκιστος
	χείρων (*deterior*)	χείριστος (*deterrimus*)
	ἧττων (*inferior*)	ἥκιστα n.pl. as adv.
μῑκρός, *small*	μῑκρότερος	μῑκρότατος
	μείων	—
ὀλίγος, *little*	—	ὀλίγιστος
	ἐλάττων	ἐλάχιστος
πολύς, *much*	πλείων	πλεῖστος
καλός, *beautiful*	καλλίων	κάλλιστος
ῥᾴδιος, *easy*	ῥᾴων	ῥᾷστος
ἐχθρός, *hostile*	ἐχθ-ίων	ἔχθ-ιστος
αἰσχρός, *base*	αἰσχ-ίων	αἴσχ-ιστος
ἀλγεινός, *painful*	ἀλγίων	ἄλγιστος
(πρό, *before*)	πρότερος (*prior*)	πρῶτος (*primus*)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XLIV.—Adverbs. Adverbs are derived from adjectives by affixing -ως to the stem. Stems in omicron drop this vowel: φίλο-ς, adv. φίλ-ως. In stems of the third declension the -ως is affixed to that form of the stem which occurs in the genitive singular, ταχύ-ς, genitive ταχέ-ος, *swift;* adverb ταχέ-ως; σαφής, genitive σαφέ-ος, *clear;* adverb σαφέ-ως, contracted σαφῶς. Contraction occurs only when the genitive also is contracted.

XLV.—Comparison of adverbs. As a rule the comparative of an adverb is the neuter accusative singular of the comparative of the adjective, and its superlative the neuter accusative plural of the superlative of the adjective, as:

σοφῶς, *wisely*, σοφώτερον, *more wisely*, σοφώτατα, *most wisely*.

XLVI.—Numerals. The first four cardinal numerals are declined: εἷς, *one;* δύο, *two;* τρεῖς, *three;* τέτταρες, *four.*

nom.	εἷ-ς	μία	ἕν	
acc.	ἕν-α	μίαν	ἕν	n. a. δύο
gen.	ἑν-ός	μιᾶς	ἑν-ός	g. d. δυοῖν
dat.	ἑν-ί	μιᾷ	ἑν-ί	

nom.	τρεῖς	τρί-α	τέτταρ-ες τέτταρ-α
acc.	τρεῖς	τρί-α	τέτταρ-ας τέτταρ-α
gen.	τρι-ῶν		τεττάρ-ων
dat.	τρι-σί(ν)		τέτταρ-σι(ν)

Like εἷς are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, μηδεμία, μηδέν *no one*, both of which negatives have a plural.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XLVII.—The Personal Pronouns

		I, me; we, us	*thou, thee; you*
singular	nom.	ἐγώ	σύ
	voc.	—	σύ
	acc.	ἐμέ, μέ	σέ
	gen.	ἐμοῦ, μοῦ	σοῦ
	dat.	ἐμοί, μοί	σοί
dual	n. a.	νώ	σφώ
	g. d.	νῷν	σφῷν
plural	nom.	ἡμεῖς	ὑμεῖς
	voc.	—	ὑμεῖς
	acc.	ἡμᾶς	ὑμᾶς
	gen.	ἡμῶν	ὑμῶν
	dat.	ἡμῖν	ὑμῖν

XLVIII.—There is no true personal pronoun of the third person in Greek. The nominative is expressed in various ways, and for the accusative, genitive, and dative we find the following:—

singular			*plural*		
αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά
αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς

The nominative (sing. αὐτός, αὐτή, αὐτό, pl. αὐτοί, αὐταί, αὐτά) has the meaning *self*, a sense which it also receives in the oblique cases in certain circumstances.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XLIX.—The possessive pronouns are ἐμός, ἐμή, ἐμόν, *my, mine;* ἡμέτερος, ᾱ, ον, *our;* σός, σή, σόν, *thy, thine;* ὑμέτερος, ᾱ, ον, *your.* They are declined like adjectives, but σός and ὑμέτερος have no vocative.

L.—The principal demonstrative pronouns are ὅδε, ἥδε, τόδε, *this;* οὗτος, αὕτη, τοῦτο, *this;* and ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that, yonder.* ὅδε is declined like the definite article, the suffix δε being added to each case. ἐκεῖνος is declined like αὐτός. The forms of οὗτος are :—

singular	nom.	οὗτος	αὕτη	τοῦτο
	acc.	τοῦτον	ταύτην	τοῦτο
	gen.	τούτου	ταύτης	τούτου
	dat.	τούτῳ	ταύτῃ	τούτῳ
dual	n. a.	τούτω	τούτω	τούτω
	g. d.	τούτοιν	τούτοιν	τούτοιν
plural	nom.	οὗτοι	αὗται	ταῦτα
	acc.	τούτους	ταύτᾱς	ταῦτα
	gen.	τούτων	τούτων	τούτων
	dat.	τούτοις	ταύταις	τούτοις

Vowels long by nature, except ι and υ, are marked long, unless they carry the circumflex accent.

LI.—The reflexive pronouns are declined as follows:—

FIRST AND SECOND PERSONS

		sing. *myself* pl. *ourselves*	sing. *thyself* pl. *yourselves*
singular	acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν
	gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς
	dat.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ
plural	acc.	ἡμᾶς αὐτούς, -ἅς	ὑμᾶς αὐτούς, -ἅς
	gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν
	dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς

Obs.—The contracted forms σαυτόν, σαυτήν, σαυτοῦ, σαυτῆς, σαυτῷ, σαυτῇ are in Attic writers the more usual.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

Third Person

sing. *himself, herself, itself;* pl. *themselves*

	DIRECT REFLEXIVE			INDIRECT REFLEXIVE
singular	ἑαυτόν	ἑαυτήν	ἑαυτό	ἕ
	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	οὗ
	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	οἷ
plural	ἑαυτούς	ἑαυτάς	ἑαυτά	σφᾶς
	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν	σφῶν
	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς	σφίσι(ν)

Obs. 1.—The contracted forms αὑτόν, αὑτήν, αὑτοῦ, αὑτῆς, etc., are in Attic writers the more usual.

Obs. 2.—For plural ἑαυτόν has sometimes these forms:—

acc. σφᾶς αὐτούς, αὐτάς.
gen. σφῶν αὐτῶν.
dat. σφίσιν αὐτοῖς, αὐταῖς.

Obs. 3.—The indirect reflexive pronoun is used, *e.g.* when a person speaks of somebody else doing something to *him*. The singular forms when not in an emphatic position are enclitics.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

LII.—The forms of the reciprocal pronoun *each other* are :—

dual	acc.	ἀλλήλω	ἀλλήλω	ἀλλήλω
	g. d.	ἀλλήλοιν	ἀλλήλοιν	ἀλλήλοιν
plural	acc.	ἀλλήλους	ἀλλήλᾱς	ἄλληλα
	gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
	dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις

LIII.—The forms of the relative pronoun are : —

		masculine	feminine	neuter
singular	nom.	ὅς	ἥ	ὅ
	acc.	ὅν	ἥν	ὅ
	gen.	οὗ	ἧς	οὗ
	dat.	ᾧ	ᾗ	ᾧ
dual	nom.	ὥ	ὥ	ὥ
	dat.	οἷν	οἷν	οἷν
plural	nom.	οἵ	αἵ	ἅ
	acc.	οὕς	ἅς	ἅ
	gen.	ὧν	ὧν	ὧν
	dat.	οἷς	αἷς	οἷς

Obs.—The enclitic περ is often attached, giving a stronger sense as ὅσπερ, *who just*, or *precisely who.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

LIV.—The interrogative pronoun has the same stem as the indefinite pronoun, from which it is distinguished only by the accent. Interrogative, τίς, m. and f.; τί, n. Indefinite, τις, m. and f.; τι, n.

singular	nom.	τίς τί	τις τι
	acc.	τίνα τί	τινά τι
	gen.	τίνος or τοῦ	τινός or του
	dat.	τίνι or τῷ	τινί or τῳ
dual	n. a.	τίνε	τινέ
	g d.	τίνοιν	τινοῖν
plural	nom.	τίνες τίνα	τινές τινά or ἄττα
	acc.	τίνας τίνα	τινάς τινά or ἄττα
	gen.	τίνων	τινῶν
	dat.	τίσι(ν)	τισί(ν)

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

The relative pronoun ὅς and the indefinite pronoun τις are declined together to form a relative pronoun ὅστις, ἥτις, ὅ τι, *whosoever, whatsoever;* often also with the same meaning as the Latin phrase *quippe qui.*

singular	nom.	ὅστις	ἥτις	ὅ τι
	acc.	ὅντινα	ἥντινα	ὅ τι
	gen.	ὅτου	ἧστινος	ὅτου
	dat.	ὅτῳ	ἧτινι	ὅτῳ
dual	n. a.	ὥτινε	ὥτινε	ὥτινε
	g. d.	ὅτοιν	ὅτοιν	ὅτοιν
plural	nom.	οἵτινες	αἵτινες	ἅττα
	acc.	οὕστινας	ἅστινας	ἅττα
	gen.	ὅτων	ὅτων	ὅτων
	dat.	ὅτοις	αἷστισι(ν)	ὅτοις

Obs.—The irregular forms of this relative should be carefully noted.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

THE VERB

LV.—There are two conjugations in Greek—verbs in -ω, and verbs in -μι.

The *verb-stem* is that simple form which is modified to express relations of time and mood.

The tenses, moods, and verbal nouns are classified according to the stems (*tense-stems*) from which they are derived.

LVI.—A complete Greek verb has :—

(1) three numbers : singular, dual, and plural.

(2) three voices :—

active, ἔλῡσα, *I loosed.* middle, ἐλῡσάμην, *I loosed for myself.* passive, ἐλύθην, *I was loosed.*

(3) two classes of tenses, *e.g.*—

Principal

present, λύω, *I loose.*
future, λύσω, *I shall loose.*
perfect, λέλυκα *I have loosed.*

Historical

imperfect, ἔλῡον, *I was loosing or used to loose.*
aorist, ἔλῡσα, *I loosed.*
pluperfect ἐλελύκη, *I had loosed.*

(4) four moods, *e.g.*—

indicative, λύω, *I loose.*
subjunctive, λύω
optative, λύοιμι, } The meaning of these moods can only be learnt by use.
imperative, λῦε, *loose.*

(5) three verbal nouns, *e.g.*—

infinitive, λύειν, *to loose.* participle, λύων, *loosing.* verbal adjective, λυτέος, *that must be loosed.*

Vowels long by nature, except ε and ο, are marked long, unless they carry the circumflex accent.

LVII.—The following forms of εἶναι, *to be*, will serve as an example of the conjugation in -μι.

TENSE		INDICATIVE	
		present	*imperfect*
present	S 1	ἐι̯-μί	ἦ or ἦν
and	2	εἶ	ἦσ-θα
imperf.	3	ἐσ-τί(ν)	ἦν
	D 2	ἐσ-τόν	ἦ-τον
	3	ἐσ-τόν	ἤ-την
	P 1	ἐσ-μέν	ἦ-μεν
	2	ἐσ-τέ	ἦ-τε
	3	ἐι̯-σί(ν)	ἦσ-αν
future	S 1	ἔσ-ομαι	
	2	ἔσ-ει	
	3	ἔσ-ται	
	D 2	ἔσ-εσθον	
	3	ἔσ-εσθον	
	P 1	ἐσ-όμεθα	
	2	ἔσ-εσθε	
	3	ἔσ-ονται	

IMPERATIVE

singular	*dual*	*plural*
2. ἴσ-θι	ἔστ-ον	ἔσ-τε
3. ἔσ-τω	ἔστ-ων	ὄντ-ων

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

TENSE		SUBJUNCTIVE	OPTATIVE
present	S 1	ὦ	εἴην
and	2	ᾖ-ς	εἴης
imperf.	3	ᾖ	εἴη
	D 2	ᾖ-τον	εἶτον
	3	ᾖ-τον	εἴτην
	P 1	ὦ-μεν	εἶμεν
	2	ᾖ-τε	εἶτε
	3	ὦ-σι(ν)	εἶεν
future	S 1		ἐσ-οίμην
	2		ἔσ-οιο
	3		ἔσ-οιτο
	D 2		ἔσ-οισθον
	3		ἐσ-οίσθην
	P 1		ἐσ-οίμεθα
	2		ἔσ-οισθε
	3		ἔσ-οιντο

Infinitive

present	*future*
εἶ-ναι	ἔσ-εσθαι

Participles

present	*future*
ὤν οὖσα ὄν	ἐσ-όμενος, η, ον

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

LVIII.—Verbs in -ω are classified according to the final letter of the verb-stem in the same way as we arranged the substantives. Thus we can form at once two great groups, *e.g.*—

(1) Verbs whose verb-stems end in a vowel.
(2) Verbs whose verb-stems end in a consonant.

The former of these classes is much more simple than the latter. Consonant stems are often so altered in the present and imperfect tenses that you will not be able at first to assign them to their proper classes. The succeeding pages will give you examples of verbs in -ω arranged in groups of which the following is a synopsis.

I. VOWEL-STEMS

narrow vowels ι, υ, αυ, ευ, ου uncontracted.
open vowels α, ε, ο contracted.

II. CONSONANT-STEMS

palatal mutes, κ, γ, χ.
dental mutes, τ, δ, θ.
labial mutes, π, β, φ.
liquids and nasals, λ, ρ, μ, ν.

NOTE.—The expressions *strong* and *weak* which you will find applied to tenses may be best explained by examples from English. Thus *bore, took, sank,* are the *strong* past tenses of *bear, take, sink;* but *neared, baked, linked,* are the *weak* past tenses of *near, bake, link.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS

Vowel-Stems. I. Uncontracted

λῡ́ω, I loose

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	λῡ́-ω	ἔ-λῡ-ον
and	2	λῡ́-εις	ἔ-λῡ-ες
imperfect,	3	λῡ́-ει	ἔ-λῡ-ε(ν)
stem λῡ	D 2	λῡ́-ετον	ἐ-λῡ́-ετον
	3	λῡ́-ετον	ἐ-λῡ-έτην
	P 1	λῡ́-ομεν	ἐ-λῡ́-ομεν
	2	λῡ́-ετε	ἐ-λῡ́-ετε
	3	λῡ́-ουσι(ν)	ἔ-λῡ-ον
future,	S 1	λῡ́-σ-ω	
stem λῡσ	2	λῡ́-σ-εις	
	3	λῡ́-σ-ει	
	D 2	λῡ́-σ-ετον	
	3	λῡ́-σ-ετον	
	P 1	λῡ́-σ-ομεν	
	2	λῡ́-σ-ετε	
	3	λῡ́-σ-ουσι(ν)	

Present Imperative

singular	*dual*	*plural*
2. λῦ-ε	λῡ́-ετον	λῡ́-ετε
3. λῡ-έτω	λῡ-έτων	λῡ-όντων

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN Ω

Active Voice

verb-stem λυ

SUBJUNCTIVE	OPTATIVE
λῡ́-ω	λῡ́-οιμι
λῡ́-ῃς	λῡ́-οις
λῡ́-ῃ.	λῡ́-οι
λῡ́-ητον	λῡ́-οιτον
λῡ́-ητον	λῡ́-οίτην
λῡ́-ωμεν	λῡ́-οιμεν
λῡ́-ητε	λῡ́-οιτε
λῡ́-ωσι(ν)	λῡ́-οιεν
	λῡ́-σ-οιμι
	λῡ́-σ-οις
	λῡ́-σ-οι
	λῡ́-σ-οιτον
	λῡ́-σ-οίτην
	λῡ́-σ-οιμεν
	λῡ́-σ-οιτε
	λῡ́-σ-οιεν

Infinitive

present	*future*
λῡ́-ειν	λῡ́-σ-ειν

Participles

present	*future*
λῡ́-ων, λῡ́-ουσα, λῦ-ον	λῡ́-σ-ων, λῡ́-σ-ουσα, λῦ-σ-ον
st. λῡοντ	st. λῡσοντ

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

VERBS

VOWEL-STEMS. I. Uncontracted

λύω, I loose

TENSES		INDICATIVE	
			aorist
weak aorist, stem λῡσ	S 1		ἔ-λῡ-σ-α
	2		ἔ-λῡ-σ-ας
	3		ἔ-λῡ-σ-ε(ν)
	D 2		ἐ-λύ-σ-ατον
	3		ἐ-λῡ-σ-άτην
	P 1		ἐ-λύ-σ-αμεν
	2		ἐ-λύ-σ-ατε
	3		ἔ-λῡ-σ-αν
		perfect	*pluperfect*
weak perfect and pluperfect, stem λελυκ	S 1	λέ-λυ-κ-α	ἐ-λε-λύ-κ-η
	2	λέ-λυ-κ-ας	ἐ-λε-λύ-κ-ης
	3	λέ-λυ-κ-ε(ν)	ἐ-λε-λύ-κ-ει(ν)
	D 2	λε-λύ-κ-ατον	ἐ-λε-λύ-κ-ετον
	3	λε-λύ-κ-ατον	ἐ-λε-λυ-κ-έτην
	P 1	λε-λύ-κ-αμεν	ἐ-λε-λύ-κ-εμεν
	2	λε-λύ-κ-ατε	ἐ-λε-λύ-κ-ετε
	3	λε-λύ-κ-ασι(ν)	ἐ-λε-λύ-κ-εσαν
strong aorist	Wanting in vowel-stems. Has the same endings as imperfect in indicative and as the present in other moods		
strong perf. and pluperfect	Wanting in vowel-stems. Have the same endings as weak perfect and pluperfect respectively		

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN Ω

Active Voice

verb-stem λυ

SUBJUNCTIVE	OPTATIVE
λῡ́-σ-ω	λῡ́-σ-αιμι
λῡ́-σ-ῃς	λῡ́-σ-ειας
λῡ́-σ-ῃ	λῡ́-σ-ειε(ν)
λῡ́-σ-ητον	λῡ́-σ-αιτον
λῡ́-σ-ητον	λῡ́-σ-αίτην
λῡ́-σ-ωμεν	λῡ́-σ-αιμεν
λῡ́-σ-ητε	λῡ́-σ-αιτε
λῡ́-σ-ωσι(ν)	λῡ́-σ-ειαν
λε-λῡ́-κ-ω	λε-λῡ́-κ-οιμι
λε-λῡ́-κ-ῃς	λε-λῡ́-κ-οις
λε-λῡ́-κῃ	λε-λῡ́-κ-οι
λε-λῡ́-κ-ητον	λε-λῡ́-κ-οιτον
λε-λῡ́-κ-ητον	λε-λυ-κ-οίτην
λε-λῡ́-κ-ωμεν	λε-λῡ́-κ-οιμεν
λε-λῡ́-κ-ητε	λε-λῡ́-κ-οιτε
λε-λῡ́-κ-ωσι(ν)	λε-λῡ́-κ-οιεν

Aorist Imperative

	singular	*dual*	*plural*
2	λῦ́-σ-ον	λῡ́-σ-ατον	λῡ́-σ-ατε
3	λῡ́-σ-άτω	λῡ́-σ-άτων	λῡ́-σ-άντων

Infinitive

aorist	*perfect*
λῦ́-σ--αι	λε-λυ-κ-έναι

Participles

aorist	*perfect*
λῡ́-σ-ας, λῡ́-σ-ᾱσα, λῦ́-σ-αν	λε-λυ-κώς, λε-λυ-κυῖα, λε-λυ-κός

VERBS

Vowel-Stems. I. Uncontracted

λῡ́ομαι, I loose

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	λῡ́-ομαι	ἐ-λῡ-όμην
and	2	λῡ́-ει	ἐ-λῡ́-ου
imperfect,	3	λῡ́-εται	ἐ-λῡ́-ετο
stem λῡ	D 2	λῡ́-εσθον	ἐ-λῡ́-εσθον
	3	λῡ́-εσθον	ἐ-λῡ-έσθην
	P 1	λῡ-όμεθα	ἐ-λῡ-όμεθα
	2	λῡ́-εσθε	ἐ-λῡ́-εσθε
	3	λῡ́-ονται	ἐ-λῡ́-οντο
future,	S 1	λῡ́-σ-ομαι	
stem λῡσ	2	λῡ́-σ-ει	
	3	λῡ́-σ-εται	
	D 2	λῡ́-σ-εσθον	
	3	λῡ́-σ-εσθον	
	P 1	λῡ-σ-όμεθα	
	2	λῡ́-σ-εσθε	
	3	λῡ́-σ-ονται	

Imperative

singular	*dual*	*plural*
2 λῡ́-ου	λῡ́-εσθον	λῡ́-εσθε
3 λῡ-έσθω	λῡ-έσθων	λῡ-έσθων

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN Ω

Middle Voice

for myself

SUBJUNCTIVE	OPTATIVE
λῡ́-ωμαι	λῡ-οίμην
λῡ́-ῃ	λῡ́-οιο
λῡ́-ηται	λῡ́-οιτο
λῡ́-ησθον	λῡ́-οισθον
λῡ́-ησθον	λῡ-οίσθην
λῡ-ώμεθα	λῡ-οίμεθα
λῡ́-ησθε	λῡ́-οισθε
λῡ́-ωνται	λῡ́-οιντο
	λῡ-σ-οίμην
	λῡ́-σ-οιο
	λῡ́-σ-οιτο
	λῡ́-σ-οισθον
	λῡ-σ-οίσθην
	λῡ-σ-οίμεθα
	λῡ́-σ-οισθε
	λῡ́-σ-οιντο

Infinitive

present	*future*
λῡ́-εσθαι	λῡ́-σ-εσθαι

Participles

present	*future*
λῡ-όμενος, -η, -ον	λῡ-σ-όμενος, -η, -ον

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS

Vowel-Stems. I. Uncontracted

λῡ́ομαι, I loose,

TENSES		INDICATIVE	
weak aorist, stem λῡσ			*aorist*
	S 1		ἐ-λῡ-σ-άμην
	2		ἐ-λῡ́-σ-ω
	3		ἐ-λῡ́-σ-ατο
	D 2		ἐ-λῡ́-σ-ασθον
	3		ἐ-λῡ-σ-άσθην
	P 1		ἐ-λῡ-σ-άμεθα
	2		ἐ-λῡ́-σ-ασθε
	3		ἐ-λῡ́-σ-αντο
		perfect	*pluperfect*
perfect and pluperfect, stem λελυ	S 1	λέ-λυ-μαι	ἐ-λε-λύ-μην
	2	λέ-λυ-σαι	ἐ-λέ-λυ-σο
	3	λέ-λυ-ται	ἐ-λέ-λυ-το
	D 2	λέ-λυ-σθον	ἐ-λέ-λυ-σθον
	3	λέ-λυ-σθον	ἐ-λε-λύ-σθην
	P 1	λε-λύ-μεθα	ἐ-λε-λύ-μεθα
	2	λέ-λυ-σθε	ἐ-λέ-λυ-σθε
	3	λέ-λυ-νται	ἐ-λέ-λυ-ντο
future perfect, stem λελυσ	S 1	λε-λύ-σ-ομαι	
	2	λε-λύ-σ-ει, &c.	
strong aorist	wanting in vowel-stems		

Imperative

	singular	*dual*	*plural*
aorist 2.	λῦ-σ-αι	λῡ́-σ-ασθον	λῡ́-σ-ασθε
aorist 3.	λῡ-σ-άσθω	λῡ-σ-άσθων	λῡ-σ-άσθων
perfect 2.	λέ-λυ-σο	λέ-λυ-σθον	λέ-λυ-σθε
perfect 3.	λε-λύ-σθω	λε-λύ-σθων	λε-λύ-σθων

IN Ω

Middle Voice

for myself

SUBJUNCTIVE	OPTATIVE
λῡ́-σ-ωμαι	λῡ-σ-αίμην
λῡ́-σ-ῃ	λῡ́-σ-αιο
λῡ́-σ-ηται	λῡ́-σ-αιτο
λῡ́-σ-ησθον	λῡ́-σ-αισθον
λῡ́-σ-ησθον	λῡ-σ-αίσθην
λῡ-σ-ώμεθα	λῡ-σ-αίμεθα
λῡ́-σ-ησθε	λῡ́-σ-αισθε
λῡ́-σ-ωνται	λῡ́-σ-αιντο
λε-λυ-μένος ὦ	λε-λυ-μένος εἴην
ᾖς	εἴης
ᾖ	εἴη
λε-λυ-μένω ἦτον	λε-λυ-μένω εἶτον
ἦτον	εἴτην
λε-λυ-μένοι ὦμεν	λε-λυ-μένοι εἶμεν
ἦτε	εἶτε
ὦσι(ν)	εἶεν
	λε-λυ-σ-οίμην
	λε-λύ-σ-οιο, &c.

Infinitive

aorist	*perfect*	*future perfect*
λῡ́-σ-ασθαι	λε-λύ-σθαι	λε-λύ-σ-εσθαι

Participles

aorist	*perfect*	*future perfect*
λῡ-σ-άμενος, η, ον	λε-λυ-μένος, η, ον	wanting

Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent.

VERBS

VOWEL-STEMS. I. Uncontracted identical with the middle except in λύομαι,

TENSES		INDICATIVE
weak aorist, stem λυθ	S 1	ἐ-λύ-θ-ην
	2	ἐ-λύ-θ-ης
	3	ἐ-λύ-θ-η
	D 2	ἐ-λύ-θ-ητον
	3	ἐ-λυ-θ-ήτην
	P 1	ἐ-λύ-θ-ημεν
	2	ἐ-λύ-θ-ητε
	3	ἐ-λύ-θ-ησαν
weak future, stem λυθησ	S 1	λυ-θήσ-ομαι
	2	λυ-θήσ-ει, &c.
strong aorist	Wanting in vowel-stems. Has the same endings as weak aorist	
strong future	Wanting in vowel-stems. Has the same endings as weak future	

IMPERATIVE

singular	*dual*	*plural*
2. λύ-θ-ητι	λύ-θ-ητον	λύ-θ-ητε
3. λυ-θ-ήτω	λυ-θ-ήτων	λυ-θ-έντων

Obs.—The termination of the second person singular imperative of the strong aorist passive is -θι.

Verbal adjectives

λυ-τός, λυ-τή, λυ-τόν, *able, or fit to loose, or to be loosed.*

λυ-τέος, λυ-τέα, λυ-τέον, *necessary to be loosed.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN Ω

Passive Voice

aorist and tenses derived from aorist

I am loosed

SUBJUNCTIVE	OPTATIVE
λυ-θ-ῶ	λυ-θ-είην
λυ-θ-ῇς	λυ-θ-είης
λυ-θ-ῇ	λυ-θ-είη
λυ-θ-ῆτον	λυ-θ-εῖτον
λυ-θ-ῆτον	λυ-θ-είτην
λυ-θ-ῶμεν	λυ-θ-εῖμεν
λυ-θ-ῆτε	λυ-θ-εῖτε
λυ-θ-ῶσι(ν)	λυ-θ-εῖεν
	λυ-θησ-οίμην
	λυ-θήσ-οιο, &c.

Infinitive

aorist	*weak future*
λυ-θ-ῆναι	λυ-θήσ-εσθαι

Participles

aorist	*future*
λυ-θ-είς, λυ-θεῖσα, λυ-θέν	λυ-θ-ησόμενος, η, ον

THE AUGMENT

The ε which is prefixed in the historical tense of the indicative mood of λῡ́ω is called the augment. All verbs beginning in a consonant have an augment of this form. It is called the syllabic augment.

When a verb begins with a vowel, the vowel is lengthened in the historical tenses of the indicative mood. Thus

α	becomes	η	ι	becomes	ῑ	αυ	becomes	ηυ
ε	,,	η	υ	,,	ῡ	οι	,,	ῳ
ο	,,	ω	αι	,,	ῃ	ευ	,,	ηυ

This is called the temporal augment.

η, ω, ῑ, ῡ, and ει, ου, remain without augment.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

Vowel-Stems. II. Contracted

Active Voice

τῑμάω, contracted *τῑμῶ*, *I honour*; *ποιέω*, contracted *ποιῶ*, *I make*; *δηλόω*, contracted *δηλῶ*, *I show*

Present and Imperfect Tenses

S 1	τῑμῶ	ποιῶ	δηλῶ
2	τῑμᾷς	ποιεῖς	δηλοῖς
3	τῑμᾷ	ποιεῖ	δηλοῖ
D 2	τῑμᾶτον	ποιεῖτον	δηλοῦτον
3	τῑμᾶτον	ποιεῖτον	δηλοῦτον
P 1	τῑμῶμεν	ποιοῦμεν	δηλοῦμεν
2	τῑμᾶτε	ποιεῖτε	δηλοῦτε
3	τῑμῶσι(ν)	ποιοῦσι(ν)	δηλοῦσι(ν)
S 1	ἐτῑ́μων	ἐποίουν	ἐδήλουν
2	ἐτῑ́μᾱς	ἐποίεις	ἐδήλους
3	ἐτῑ́μᾱ	ἐποίει	ἐδήλου
D 2	ἐτῑμᾶτον	ἐποιεῖτον	ἐδηλοῦτον
3	ἐτῑμᾱ́την	ἐποιείτην	ἐδηλούτην
P 1	ἐτῑμῶμεν	ἐποιοῦμεν	ἐδηλοῦμεν
2	ἐτῑμᾶτε	ἐποιεῖτε	ἐδηλοῦτε
3	ἐτῑ́μων	ἐποίουν	ἐδήλουν

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

Vowel-Stems. II. Contracted

Passive Voice

τῑμάομαι, contracted *τῑμῶμαι* ; *ποιέομαι* contracted *ποιοῦμαι* ; *δηλόομαι* contracted *δηλοῦμαι*

Present and Imperfect Tenses

S 1	*τῑμῶμαι*	*ποιοῦμαι*	*δηλοῦμαι*
2	*τῑμᾷ*	*ποιεῖ*	*δηλοῖ*
3	*τῑμᾶται*	*ποιεῖται*	*δηλοῦται*
D 2	*τῑμᾶσθον*	*ποιεῖσθον*	*δηλοῦσθον*
3	*τῑμᾶσθον*	*ποιεῖσθον*	*δηλοῦσθον*
P 1	*τῑμώμεθα*	*ποιούμεθα*	*δηλούμεθα*
2	*τῑμᾶσθε*	*ποιεῖσθε*	*δηλοῦσθε*
3	*τῑμῶνται*	*ποιοῦνται*	*δηλοῦνται*
S 1	*ἐτῑμώμην*	*ἐποιούμην*	*ἐδηλούμην*
2	*ἐτῑμῶ*	*ἐποιοῦ*	*ἐδηλοῦ*
3	*ἐτῑμᾶτο*	*ἐποιεῖτο*	*ἐδηλοῦτο*
D 2	*ἐτῑμᾶσθον*	*ἐποιεῖσθον*	*ἐδηλοῦσθον*
3	*ἐτῑμάσθην*	*ἐποιείσθην*	*ἐδηλούσθην*
P 1	*ἐτῑμώμεθα*	*ἐποιούμεθα*	*ἐδηλούμεθα*
2	*ἐτῑμᾶσθε*	*ἐποιεῖσθε*	*ἐδηλοῦσθε*
3	*ἐτῑμῶντο*	*ἐποιοῦντο*	*ἐδηλοῦντο*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

Vowel-Stems. II. Contracted

Active Voice

τιμάω, contracted *τῑμῶ*, *I honour*; *ποιέω*, contracted *ποιῶ*, *I make*; *δηλόω*, contracted *δηλῶ*, *I show*

Subjunctive and Optative Moods

S 1	τῑμῶ	ποιῶ	δηλῶ
2	τῑμᾷς	ποιῇς	δηλοῖς
3	τῑμᾷ	ποιῇ	δηλοῖ
D 2	τῑμᾶτον	ποιῆτον	δηλῶτον
3	τῑμᾶτον	ποιῆτον	δηλῶτον
P 1	τῑμῶμεν	ποιῶμεν	δηλῶμεν
2	τῑμᾶτε	ποιῆτε	δηλῶτε
3	τῑμῶσι(ν)	ποιῶσι(ν)	δηλῶσι(ν)
S 1	τῑμῴην	ποιοίην	δηλοίην
2	τῑμῴης	ποιοίης	δηλοίης
3	τῑμῴη	ποιοίη	δηλοίη
D 2	τῑμῷτον	ποιοῖτον	δηλοῖτον
3	τῑμῴτην	ποιοίτην	δηλοίτην
P 1	τῑμῷμεν	ποιοῖμεν	δηλοῖμεν
2	τῑμῷτε	ποιοῖτε	δηλοῖτε
2	τῑμῷεν	ποιοῖεν	δηλοῖεν

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

Vowel-Stems. II Contracted

Passive Voice

τῑμάομαι, contracted *τῑμῶμαι*, &c. &c.

Subjunctive and Optative Moods

S 1	*τῑμῶμαι*	*ποιῶμαι*	*δηλῶμαι*
2	*τῑμᾷ*	*ποιῇ*	*δηλοῖ*
3	*τῑμᾶται*	*ποιῆται*	*δηλῶται*
D 2	*τῑμᾶσθον*	*ποιῆσθον*	*δηλῶσθον*
3	*τῑμᾶσθον*	*ποιῆσθον*	*δηλῶσθον*
P 1	*τῑμῶμεθα*	*ποιώμεθα*	*δηλώμεθα*
2	*τῑμᾶσθε*	*ποιῆσθε*	*δηλῶσθε*
3	*τῑμῶνται*	*ποιῶνται*	*δηλῶνται*
S 1	*τῑμῴμην*	*ποιοίμην*	*δηλοίμην*
2	*τῑμῷο*	*ποιοῖο*	*δηλοῖο*
3	*τῑμῷτο*	*ποιοῖτο*	*δηλοῖτο*
D 2	*τῑμῷσθον*	*ποιοῖσθον*	*δηλοῖσθον*
3	*τῑμῴσθην*	*ποιοίσθην*	*δηλοίσθην*
P 1	*τῑμῴμεθα*	*ποιοίμεθα*	*δηλοίμεθα*
2	*τῑμῷσθε*	*ποιοῖσθε*	*δηλοῖσθε*
3	*τῑμῷντο*	*ποιοῖντο*	*δηλοῖντο*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

Vowel-Stems. II Contracted

Active Voice

τῑμάω, contracted *τῑμῶ*, *I honour*; *ποιέω*, contracted *ποιῶ*, *I make*; *δηλόω*, contracted *δηλῶ*, *I show*

Imperative Mood

S 2	*τῑ́μᾱ*	*ποίει*	*δήλου*
3	*τῑμᾰ́τω*	*ποιείτω*	*δηλούτω*
D 2	*τῑμᾶτον*	*ποιεῖτον*	*δηλοῦτον*
3	*τῑμᾰ́των*	*ποιείτων*	*δηλούτων*
P 2	*τῑμᾶτε*	*ποιεῖτε*	*δηλοῦτε*
3	*τῑμώντων*	*ποιούντων*	*δηλούντων*
	Infinitive		
	τῑμᾶν	*ποιεῖν*	*δηλοῦν*
	Participle		
	τιμῶν, ῶσα, τιμῶν	*ποιῶν, ποιοῦσα, ποιοῦν*	*δηλῶν, δηλοῦσα, δηλοῦν*

future	*τῑμήσω*	*ποιήσω*	*δηλώσω*
perfect	*τετίμηκα*	*πεποίηκα*	*δεδήλωκα*

Vowels long by nature, except ι and υ, are marked long, unless they carry the circumflex accent

VERBS IN Ω

Vowel-Stems. II Contracted

Passive Voice

τῑμάομαι, contracted *τῑμῶμαι*, &c. &c.

Imperative Mood

S 2	*τῑμῶ*	*ποιοῦ*	*δηλοῦ*
3	*τῑμάσθω*	*ποιείσθω*	*δηλούσθω*
D 2	*τῑμᾶσθον*	*ποιεῖσθον*	*δηλοῦσθον*
3	*τῑμάσθων*	*ποιείσθων*	*δηλούσθων*
P 2	*τῑμᾶσθε*	*ποιεῖσθε*	*δηλοῦσθε*
3	*τῑμάσθων*	*ποιείσθων*	*δηλούσθων*

Infinitive

τῑμᾶσθαι	*ποιεῖσθαι*	*δηλοῦσθαι*

Participle

τῑμώμενος, η, ον	*ποιούμενος, η, ον*	*δηλούμενος, η, ον*

future	*τῑμήσομαι*	*ποιήσομαι*	*δηλώσομαι*
perfect	*τετίμημαι*	*πεποίημαι*	*δεδήλωμαι*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN Ω

Consonant-Stems. I. In palatals

πλέκω, I plait; πράττω, I do; ταράττω, I confuse. VERBAL-STEMS πλεκ, πρᾱγ, ταραχ

ACTIVE VOICE

PRESENT	FUTURE	AORIST	PERFECT
πλέκ-ω	πλέξ-ω	ἔ-πλεξ-α (weak)	πέ-πλεχ-α (weak)
πράττ-ω	πρᾱ́ξ-ω	ἔ-πραξα (weak)	πέ-πρᾱχ-α (weak)
τάρατ-ω	τάραξ-ω	ἐ-τάραξ-α (weak)	τε-τάραχ-α (weak)

MIDDLE AND PASSIVE VOICES

PRESENT	FUTURE	AOR. MID. WEAK	PERFECT	FUTURE PERF.	AORIST PASSIVE	FUT. PASSIVE
πλέκ-ομαι	πλέξ-ομαι	ἐ-πλεξ-άμην	πέ-πλεγ-μαι	πε-πλέξ-ομαι	ἐπλάκ-ην (strong)	πλακήσ-ομαι
πράττ-ομαι	πρᾱ́ξ-ομαι	ἐ-πραξ-άμην	πέ-πραγμαι	πε-πρᾱ́ξ-ομαι	ἐπράχ-θην (weak)	πραχθήσ-ομαι
ταράττ-ομαι	ταράξ-ομαι	ἐ-ταραξ-άμην	τε-τάραγ-μαι	τε-ταράξ-ομαι	ἐταράχ-θην (weak)	ταραχθήσ-ομαι

ψεύδομαι, I lie; πείθω, I persuade; κομίζω, I carry; VERBAL-STEMS, *ψευδ, πιθ, κομιδ*

ACTIVE VOICE			
PRESENT	FUTURE	AORIST	PERFECT
πείθ-ω *κομίζ-ω*	*πείσ-ω* *κομιῶ*	*ἔ-πεισ-α* (weak) *ἐ-κόμισ-α* (weak)	*πέ-πεικ-α* (weak) *κε-κόμικ-α* (weak)

MIDDLE AND PASSIVE VOICES					
PRESENT	FUTURE	AOR. MID. WEAK	PERFECT	AOR. PASS. WEAK	FUT. PASS. WEAK
ψεύδ-ομαι *πείθ-ομαι* *κομίζ-ομαι*	*ψεύσ-ομαι* *πείσ-ομαι* *κομιοῦμαι*	*ἐ-ψευσ-άμην* *ἐ-πεισ-άμην* *ἐ-κομισ-άμην*	*ἔ-ψευσ-μαι* *πέ-πεισ-μαι* *κε-κόμισ-μαι*	*ἐ-ψεύσ-θην* *ἐ-πείσ-θην* *ἐ-κομίσ-θην*	*ψευσθήσ-ομαι* *πεισθήσ-ομαι* *κομισθήσ-ομαι*

Consonant-Stems. III. In labials

πέμπω, I send; λείπω, I leave; καλύπτω, I cover. VERBAL-STEMS *πεμπ, λιπ, καλυβ*

ACTIVE VOICE			
PRESENT	FUTURE	AORIST	PERFECT
πέμπ-ω *λείπ-ω* *καλύπτ-ω*	*πέμψ-ω* *λείψ-ω* *καλύψ-ω*	*ἔ-πεμψ-α* (weak) *ἔ-λιπ-ον* (strong) *ἐ-κάλυψ-α* (weak)	*πέ-πομφ-α* (strong) *λέ-λοιπ-α* (strong)

MIDDLE AND PASSIVE VOICES						
PRESENT	FUTURE	AORIST MIDDLE	PERFECT	FUTURE PERF.	AOR. PASS. WEAK	FUTURE PASS. WEAK
πέμπ-ομαι *λείπ-ομαι* *καλύπτ-ομαι*	*πέμψ-ομαι* *λείψ-ομαι* *καλύψ-ομαι*	*ἐ-πεμψ-άμην* *ἐ-λιπ-όμην* (strong) *ἐ-καλυψ-άμην*	*πέ-πεμ-μαι* *λέ-λειμ-μαι* *κε-κάλυμ-μαι*	*πε-πέμψ-ομαι* *λε-λείψ-ομαι* *κε-καλύψ-ομαι*	*ἐ-πέμφ-θην* *ἐ-λείφ-θην* *ἐ-καλύφ-θην*	*πεμφθήσ-ομαι* *λειφθήσ-ομαι* *καλυφθήσ-ομαι*

δέρω, I skin; ἀγγέλλω, I announce; σπείρω, I sow. VERBAL-STEMS δερ, ἀγγελ, σπερ

ACTIVE VOICE			
PRESENT	FUTURE	AORIST	PERFECT
δέρω ἀγγέλλ-ω (for ἀγγελ-ι-ω) σπείρ-ω (for σπερ-ι-ω)	δερῶ ἀγγελῶ σπερῶ	ἔ-δειρ-α ἤγγειλ-α ἔ-σπειρ-α } weak	ἤγγελκ-α ἔσπαρκ-α } weak

MIDDLE AND PASSIVE VOICES					
PRESENT	FUTURE	AOR. MID. WEAK	PERFECT	AORIST PASSIVE	FUTURE PASSIVE
δέρ-ομαι	δεροῦμαι	ἐ-δειρ-άμην	δέ-δαρ-μαι	ἐ-δάρ-ην (strong)	δαρήσ-ομαι (strong)
ἀγγέλλ-ομαι	ἀγγελοῦμαι	ἠγγειλ-άμην	ἤγγελ-μαι	ἠγγέλ-θην (weak)	ἀγγελθήσ-ομαι (weak)
σπείρ-ομαι	σπεροῦμαι	ἐ-σπειρ-άμην	ἔ-σπαρ-μαι	ἐ-σπάρ-ην (strong)	σπαρήσ-ομαι (strong)

LIX VERBS

First

τί-θη-μι, I place. Verb-

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	τί-θη-μι	ἐ-τί-θη-ν
and	2	τί-θη-ς	ἐ-τί-θεις
imperfect	3	τί-θη-σι(ν)	ἐ-τί-θει
stem	D 2	τί-θε-τον	ἐ-τί-θε-τον
τιθε	3	τί-θε-τον	ἐ-τι-θέ-την
	P 1	τί-θε-μεν	ἐ-τί-θε-μεν
	2	τί-θε-τε	ἐ-τί-θε-τε
	3	τι-θέ-ᾱ-σι(ν)	ἐ-τί-θε-σαν
aorist	S 1		ἔ-θη-κ-α (weak)
strong	2		ἔ-θη-κ-ας (weak)
stem θε	3		ἔ-θη-κ-ε(ν) (weak)
	D 2		ἔ-θε-τον
	3		ἐ-θέ-την
	P 1		ἔ-θε-μεν
	2		ἔ-θε-τε
	3		ἔ-θε-σαν or ἔ-θη-κ-αν

Present Imperative

singular	*dual*	*plural*
2. τί-θει	τί-θε-τον	τί-θε-τε
3. τι-θέ-τω	τι-θέ-των	τι-θέ-ντων

Aorist Imperative

2. θέ-ς	θέ-τον	θέ-τε
3. θέ-τω	θέ-των	θέ-ντων

Infinitive

present	*aorist*
τι-θέ-ναι	θεῖ-ναι

IN *-μι*

CLASS

stem *θε*.—ACTIVE VOICE

SUBJUNCTIVE	OPTATIVE
τι-θῶ	τι-θείην
τι-θ-ῇς	τι-θείης
τι-θῇ	τι-θείη
τι-θῆ-τον	τι-θεῖτον
τι-θῆ-τον	τι-θείτην
τι-θῶ-μεν	τι-θεῖμεν
τι-θῆ-τε	τι-θεῖτε
τι-θῶ-σι(ν)	τι-θεῖεν
θῶ	θείην
θῇ-ς	θείης
θῇ	θείη
θῆ-τον	θεῖτον
θῆ-τον	θείτην
θῶ-μεν	θεῖμεν
θῆ-τε	θεῖτε
θῶ-σι(ν)	θεῖεν

PARTICIPLES

present	*aorist*
τι-θεί-ς, τι-θεῖ-σα, τι-θέ-ν	θεί-ς, θεῖ-σα, θέ-ν
st. τι-θε-ντ	st. θε-ντ
future	*perfect*
θήσω	τέθεικα

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

VERBS

First

τί-θη-μι, I place. Verb-stem *θε*

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	*τί-θε-μαι*	*ἐ-τι-θέ-μην*
and	2	*τί-θε-σαι*	*ἐ-τί-θε-σο*
imperfect	3	*τί-θε-ται*	*ἐ-τί-θε-το*
stem	D 2	*τί-θε-σθον*	*ἐ-τί-θε-σθον*
τιθε	3	*τί-θε-σθον*	*ἐ-τι-θέ-σθην*
	P 1	*τι-θέ-μεθα*	*ἐ-τι-θέ-μεθα*
	2	*τί-θε-σθε*	*ἐ-τί-θε-σθε*
	3	*τί-θε-νται*	*ἐ-τί-θε-ντο*
strong			*ἐ-θέ-μην*
aorist			*ἔ-θου*
stem			*ἔ-θε-το*
θε			&c. as imperfect

Present Imperative

singular	*dual*	*plural*
2. *τί-θε-σο*	*τί-θε-σθον*	*τί-θε-σθε*
3. *τι-θέ-σθω*	*τι-θέ-σθων*	*τι-θέ-σθων*

Aorist Imperative

singular	*dual*	*plural*
2. *θοῦ*	3. *θέ-σθον*	*θέ-σθε*
3. *θέσθω*	3. *θέσθων*	*θέ-σθων*

Infinitive

present	*aorist*
τί-θε-σθαι	*θέ-σθαι*

IN -μι

CLASS

MIDDLE AND PASSIVE VOICE

SUBJUNCTIVE	OPTATIVE
τι-θῶ-μαι	τι-θεί-μην
τι-θῇ	τι-θεῖ-ο
τι-θῆ-ται	τι-θεῖ-το
τι-θῆ-σθον	τι-θεῖ-σθον
τι-θῆ-σθον	τι-θεί-σθην
τι-θώ-μεθα	τι-θεί-μεθα
τι-θῆ-σθε	τι-θεῖ-σθε
τι-θῶ-νται	τι-θεῖ-ντο
θῶ-μαι	θεί-μην
θῇ	θεῖ-ο
θῆ-ται	θεῖ-το
&c. as present	&c. as present

PARTICIPLES

present	*aorist*
τι-θέ-μενος, η, ον	θέ-μενος, η, ον

aorist passive, ἐτέθην. *weak future passive*, τεθήσομαι. *perfect middle*, τέθειμαι.

Obs.—ἵ-η-μι, *I send* (verb-stem ἑ), is inflected throughout like τί-θη-μι.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS

First Class.—*ἵ-στη-μι, I make to stand*

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	*ἵ-στη-μι*	*ἵ-στη-ν*
and	2	*ἵ-στη-ς*	*ἵ-στη-ς*
imperfect	3	*ἵ-στη-σι(ν)*	*ἵ-στη*
stem	D 2	*ἵ-στα-τον*	*ἵ-στα-τον*
ἱστα	3	*ἵ-στα-τον*	*ἱ-στά-την*
	P 1	*ἵ-στα-μεν*	*ἵ-στα-μεν*
	2	*ἵ-στα-τε*	*ἵ-στα-τε*
	3	*ἱ-στᾶ-σι(ν)*	*ἵ-στα-σαν*
strong	S 1		*ἔ-στη-ν*
aorist	2		*ἔ-στη-ς*
stem	3		*ἔ-στη*
στα	D 2		*ἔ-στη-τον*
	3		*ἐ-στή-την*
	P 1		*ἔ-στη-μεν*
	2		*ἔ-στη-τε*
	3		*ἔ-στη-σαν*

Present Imperative

singular	*dual*	*plural*
2. *ἵ-στη*	*ἵ-στα-τον*	*ἵ-στα-τε*
3. *ἱ-στά-τω*	*ἱ-στά-των*	*ἱ-στά-ντων*

Aorist Imperative.

2. *στῆ-θι*	*στῆ-τον*	*στῆ-τε*
3. *στή-τω*	*στή-των*	*στά-ντων*

Infinitive

present	*aorist*
ἱ-στά-ναι	*στῆ-ναι*

IN *-μι*

Verb-stem *στα*.—ACTIVE VOICE

SUBJUNCTIVE	OPTATIVE
ἱ-στῶ	*ἱ-σταίην*
ἱ-στῇ-ς	*ἱ-σταίης*
ἱ-στῇ	*ἱ-σταίη*
ἱ-στῆ-τον	*ἱ-σταῖτον*
ἱ-στῆ-τον	*ἱ-σταίτην*
ἱ-στῶ-μεν	*ἱ-σταῖμεν*
ἱ-στῆ-τε	*ἱ-σταῖτε*
ἱ-στῶ-σι(ν)	*ἱ-σταῖεν*
στῶ	*σταίην*
στῇ-ς	*σταίης*
στῇ	*σταίη*
στῆ-τον	*σταῖτον*
στῆ-τον	*σταίτην*
στῶ-μεν	*σταῖμεν*
στῆ-τε	*σταῖτε*
στῶ-σι(ν)	*σταῖεν*

PARTICIPLES

present	*aorist*
ἱ-στά-ς, ἱ-στᾶ-σα, ἱ-στάν	*στά-ς, στᾶ-σα, στάν*
stem, *ἱ-σταντ*	stem, *σταντ*

future, στήσω. *weak aorist, ἔστησα.* *perfect, ἕστηκα.*

In the present, future, and weak aorist the meaning is transitive, *make to stand;* but in strong aorist and perfect intransitive, *I stood* and *I stand.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS

First

ἵ-στη-μι, *I make*

MIDDLE AND

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	ἵ-στα-μαι	ἱ-στά-μην
and	2	ἵ-στα-σαι	ἵ-στα-σο
imperfect	3	ἵ-στα-ται	ἵ-στα-το
stem	D 2	ἵ-στα-σθον	ἵ-στα-σθον
ἱστα	3	ἵ-στα-σθον	ἱ-στά-σθην
	P 1	ἱ-στά-μεθα	ἱ-στά-μεθα
	2	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἵ-στα-νται	ἵ-στα-ντο
strong aorist		wanting	

Present Imperative

singular	*dual*	*plural*
2. ἵ-στα-σο	ἵ-στα-σθον	ἵ-στα-σθε
3. ἱ-στά-σθω	ἱ-στά-σθων	ἱ-στά-σθων

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN -μι

CLASS

to stand. Verb-stem στα

PASSIVE VOICE

SUBJUNCTIVE	OPTATIVE
ἱ-στῶ-μαι	ἱ-σταί-μην
ἱ-στῇ	ἱ-σταῖ-ο
ἱ-στῆ-ται	ἱ-σταῖ-το
ἱ-στῆ-σθον	ἱ-σταῖ-σθον
ἱ-στῆ-σθον	ἱ-σταί-σθην
ἱ-στώ-μεθα	ἱ-σταί-μεθα
ἱ-στῆ-σθε	ἱ-σταῖ-σθε
ἱ-στῶ-νται	ἱ-σταῖ-ντο
wanting	

PRESENT INFINITIVE

ἵ-στα-σθαι

PRESENT PARTICIPLES

ἱ-στά-μενος, η, ον

future, στήσομαι. *weak aorist passive,* ἐστάθην.

weak future passive, σταθήσομαι

ἐστησάμην, the weak aorist middle, is always transitive

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS

First

δί-δω-μι, I offer

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	δί-δω-μι	ἐ-δί-δουν
and	2	δί-δω-ς	ἐ-δί-δους
imperfect	3	δί-δω-σι(ν)	ἐ-δί-δου
stem	D 2	δί-δο-τον	ἐ-δί-δο-τον
διδο	3	δί-δο-τον	ἐ-δι-δό-την
	P 1	δί-δο-μεν	ἐ-δί-δο-μεν
	2	δί-δο-τε	ἐ-δί-δο-τε
	3	δι-δό-ᾱσι(ν)	ἐ-δί-δο-σαν
		weak	*strong*
aorist	S 1	ἔ-δω-κ-α	—
stem	2	ἔ-δω-κ-ας	—
δο	3	ἔ-δω-κ-ε	—
	D 2	—	ἔ-δο-τον
	3	—	ἐ-δό-την
	P 1	ἐ-δώ-κ-αμεν	ἔ-δο-μεν
	2	ἐ-δώ-κ-ατε	ἔ-δο-τε
	3	ἔ-δω-κ-αν	ἔ-δο-σαν

Present Imperative

singular	*dual*	*plural*
2. δί-δου	δί-δο-τον	δί-δο-τε
3. δι-δό-τω	δι-δό-των	δι-δό-ντων

Aorist Imperative

2. δό-ς	δό-τον	δό-τε
3. δό-τω	δό-των	δό-ντων

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN *-μι*

CLASS

Verb-stem *δο-*.—ACTIVE VOICE

SUBJUNCTIVE	OPTATIVE
δι-δῶ	δι-δοίην
δι-δῷ-ς	δι-δοίης
δι-δῷ	δι-δοίη
δι-δῶ-τον	δι-δοῖτον
δι-δῶ-τον	δι-δοίτην
δι-δῶ-μεν	δι-δοῖμεν
δι-δῶ-τε	δι-δοῖτε
δι-δῶ-σι(ν)	δι-δοῖεν
δῶ	δοίην
δῷ-ς	δοίης
δῷ	δοίη
δῶ-τον	δοῖτον
δῶ-τον	δοίτην
δῶ-μεν	δοῖμεν
δῶ-τε	δοῖτε
δῶ-σι(ν)	δοῖεν

INFINITIVE

present	*aorist*
δι-δό-ναι	δοῦ-ναι

PARTICIPLES

present	*aorist*
δι-δού-ς, δι-δοῦ-σα, δι-δό-ν	δού-ς, δοῦ-σα, δό-ν
stem δι-δο-ντ	stem δο-ντ

future, δώσω. *perfect*, δέδωκα.

VERBS

First

δί-δω-μι, *I offer*

Middle

TENSES		INDICATIVE	
		present	*imperfect*
present	S 1	δί-δο-μαι	ἐ-δι-δό-μην
and	2	δί-δο-σαι	ἐ-δί-δο-σο
imperfect	3	δί-δο-ται	ἐ-δί-δο-το
stem διδο	D 2	δί-δο-σθον	ἐ-δί-δο-σθον
	3	δί-δο-σθον	ἐ-δι-δό-σθην
	P 1	δι-δό-μεθα	ἐ-δι-δό-μεθα
	2	δί-δο-σθε	ἐ-δί-δο-σθε
	3	δί-δο-νται	ἐ-δί-δο-ντο
strong aorist stem δο			ἐ-δό-μην ἔ-δου ἔ-δο-το etc. as imperf.

Present Imperative

	singular	*dual*	*plural*
2.	δί-δο-σο	δί-δο-σθον	δί-δο-σθε
3.	δι-δό-σθω	δι-δό-σθων	δι-δό-σθων

Aorist Imperative

δοῦ	δό-σθω	&c. as present

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

IN -μι

CLASS

Verb-stem δο

VOICE

SUBJUNCTIVE	OPTATIVE
δι-δῶ-μαι	δι-δοί-μην
δι-δῷ	δι-δοῖ-ο
δι-δῶ-ται	δι-δοῖ-το
δι-δῶ-σθον	δι-δοῖ-σθον
δι-δῶ-σθον	δι-δοί-σθην
δι-δώ-μεθα	δι-δοί-μεθα
δι-δῶ-σθε	δι-δοῖ-σθε
δι-δῶ-νται	δι-δοῖ-ντο
δῶ-μαι	δοί-μην
δῷ	δοῖ-ο
δῶ-ται	δοῖ-το
etc. as present	etc. as present

INFINITIVE

present	*aorist*
δί-δο-σθαι	δό-σθαι

PARTICIPLES

present	*aorist*
δι-δό-μενος, η, ον	δό-μενος, η, ον

perfect δέδομαι *weak aorist passive,* ἐδόθην. *weak future passive,* δοθήσομαι.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

VERBS IN -μι

The forms of the verb εἶμι, *I shall go* (verb-stem ι) are as follows :—

	INDICATIVE		SUBJUNCTIVE	OPTATIVE
	present	*imperfect*		
S 1	εἶ-μι	ἦα	ἴω	ἴοιμι
2	εἶ	ἤεισθα	ἴῃς	ἴοις
3	εἶ-σι(ν)	ἤει(ν)	ἴῃ	ἴοι
D 2	ἴ-τον	ἦτον	ἴητον	ἴοιτον
3	ἴ-τον	ἤτην	ἴητον	ἰοίτην
P 1	ἴ-μεν	ἦμεν	ἴωμεν	ἴοιμεν
2	ἴ-τε	ἦτε	ἴητε	ἴοιτε
3	ἴ-ᾱσι(ν)	ἦσαν	ἴωσι(ν)	ἴοιεν

IMPERATIVE

singular	*dual*	*plural*
2. ἴθι	ἴτον	ἴτε
3. ἴτω	ἴτων	ἰόντων

INFINITIVE: ἰέναι

PARTICIPLE: ἰών, ἰοῦσα, ἰόν (st. ἰοντ)

Late and incorrect forms for this imperfect are, *singular* (1) ἤειν (2) ἤεις. *dual* ἤειτον, ἠείτην. *plural* ἤειμεν, ἤειτε, ἤεσαν.

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VERBS IN -μι

Second Class.—Verbs which form the present stem by adding νυ to the pure stem.

δείκ-νυ-μι, *I shew.* pure stem, δεικ. present-stem, δεικ-νυ

	present indic. active	*present indic, mid. and pass.*
sing.	δείκ-νῡ-μι	δείκ-νυ-μαι
	δείκ-νῡ-ς	δείκ-νυ-σαι
	δείκ-νυ-σι(ν)	δείκ-νυ-ται
dual	δείκ-νυ-τον	δείκ-νυ-σθον
	δείκ-νυ-τον	δείκ-νυ-σθον
plur.	δείκ-νυ-μεν	δεικ-νύ-μεθα
	δείκ-νυ-τε	δείκ-νυ-σθε
	δεικ-νύ-ᾱσι(ν)	δείκ-νυ-νται
	imperfect	*imperfect*
	ἐ-δείκ-νῡ-ν, etc.	ἐ-δεικ-νύ-μην, etc.
	imperative	*imperative*
	δείκ-νῡ, etc.	δείκ-νυ-σο, etc.

Infinitive active δεικ-νύ-ναι. middle δείκ-νυ-σθαι. The other tenses and moods are like those of verbs in -ω. Subjunctive δεικ-νύ-ω, etc.; and even in the present and imperfect indicative and the imperative, forms like δεικ-νύ-εις for δείκ-νῡ-ς are very common.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

PREPOSITIONS.

The more common prepositions and their simplest meanings.

A.—Prepositions with one Case.

I. With the accusative: εἰς (archaic and poetical ἐς).
II. With the genitive: ἀντί, ἀπό, ἐκ, πρό.
III. With the dative: ἐν and σύν.

I. With the Accusative.

(1) εἰς (Latin *in* with the accusative), *to*, *into*.
  (*a*) Of place: ἔφυγον εἰς Ἀθήνᾱς, *they fled to Athens*.
  (*b*) Of time: εἰς ἑσπέρᾱν, *towards evening*.
  (*c*) Of measure: εἰς διᾱκοσίους, *up to two hundred*.
(2) Two other prepositions in this class you will once and again meet with: ὡς, *to* (always used with a personal object), and ἀνά, *up*, *along*.

II. With the Genitive.

(1) ἀντί, *in place of*, *for*. χρῡσὸς ἀντὶ χάλκου, *gold instead of bronze*.
  Compounded with a verb it conveys the notion of an action counter to some other action.
(2) ἀπό, *from*, *away from*.
  (*a*) Of place: ἀπ' Ἀθηνῶν, *from Athens*.
  (*b*) Of time: ἀπ' ἐκείνης τῆς ἡμέρᾱς, *from that day*.
  Compounded with verbs it has besides this meaning also that of *back*—ἀπιέναι, *go away from*; ἀποδιδόναι, *give back*.
(3) ἐκ, before vowels ἐξ, *out of*, *from*.
  (*a*) Of place: ἐξ Ἀθηνῶν, *out of Athens*.
  (*b*) Of time: ἐκ τούτου, *after this*.
  (*c*) Of origin: ἐκ Διός, *from Zeus*.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

Compounded with verbs, usually carries the notion of removal from or out of.

(4) **πρό**, *before, for.*

(*a*) Of place: *πρὸ τῶν θυρῶν, before the door.*

(*b*) Of time: *πρὸ τῆς εἰρήνης, before the peace.*

(*c*) Of preference: *πρὸ τούτων, sooner than this.*

These meanings are all found in compounds.

III. With the Dative.

(1) **ἐν** (Latin in with the ablative), *in*, in answers to the question *where?*

(*a*) Of place: *ἐν Ἀθήναις, in Athens.*

(*b*) Of time: *ἐν τῇ ἑορτῇ, in the feast.*

Compounded with verbs it has most frequently this sense.

(2) **σύν** (earlier and in poets *ξύν*), *with*, common in poetry, but in Attic prose only in a few phrases, its place being taken by *μετά*.

This preposition, however (and not *μετά*), is used to compound with simple verbs to add the idea of association or fellowship.

B.—Prepositions with two Cases.

Genitive and Accusative.

(1) **διά**, *through.*

I. With the genitive (Latin *per*)—

(*a*) Of place: *διὰ τῆς πολεμίας χώρας, through the enemy's country;* but also often *at an interval of*, as *διὰ πολλοῦ, at a long interval.*

(*b*) Of time: *δι' ἡμέρας ὅλης, through the whole day*, but also commonly *at an interval of*, as *διὰ πολλοῦ, at a long interval.*

(*c*) Instrumental: *δι' ἀγγέλου, by a messenger.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

II. With the ACCUSATIVE (Latin *propter*)—

διὰ νόσον, *owing to illness*; δι' ἐμέ, *owing to me*.

Compounded with verbs it adds the meanings (1) *thoroughly, right through*, or (2) *parting* (Latin *dis*).

(2) **κατά**, *down*.

I. With the GENITIVE—

(*a*) Of place: κατὰ τῶν πετρῶν, *down from the rocks*; κατὰ τῶν χειρῶν, *down over the hands*; κατὰ γῆς ἰέναι, *to go under the earth*.

(*b*) Metaphorically: κατὰ Φιλίππου ψεύδεσθαι, *to tell lies against Philip*.

II. With the ACCUSATIVE—

(*a*) Of place—most general in its meaning: κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*; κατὰ τὸ δεξιὸν κέρας, *at the place where the right wing was, on the right wing*.

(*b*) Of time—most general in its meaning: κατ' ἐκεῖνον τὸν χρόνον, *about that time*.

(*c*) Metaphorically: κατὰ τοὺς νόμους, *according to the laws*.

Compounded with verbs it adds the meanings of *downwards* and *against*, and also sometimes gives a transitive force to an intransitive verb, as σιωπᾶν, *to be silent*, but κατασιωπᾶν, *to silence*.

(3) **ὑπέρ**, *over*.

I. With the GENITIVE—

(*a*) Of place: ὑπὲρ κεφαλῆς, *over-head*.

(*b*) On behalf of: ὑπὲρ τῆς πατρίδος, *for one's country's sake*.

II. With the ACCUSATIVE—

Beyond in various relations: ὑπὲρ τὴν θάλατταν οἰκεῖν, *to live beyond seas*; ὑπὲρ δύναμιν, *beyond one's power*, etc.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

Compounded with verbs it adds all these senses to the simple verb.

(4) **μετά.**

I. With the GENITIVE, *with, together with*—

μετὰ τοῦ Φιλίππου ἦν, he was with Philip; μετ' ἐλπίδος, with hope.

II. With the ACCUSATIVE, *after*—

μετὰ τὰ Μηδικά, after the Persian war.

When it is desired to add to a simple verb the notion of participation or fellowship *σύν*, not *μετά*, is used; *e.g. συναποθνήσκειν, to die with*, but *he died with his friends συναπέθανε μετὰ τῶν ἑταίρων.*

C.—PREPOSITIONS WITH THREE CASES.

(1) **ἀμφί.**

I. With the GENITIVE—only poetical = *περί* with the genitive.

II. With the DATIVE—only poetical = *περί* with the dative.

III. With the ACCUSATIVE—

(*a*) Of place: *οἱ ἀμφὶ Πλατῶνα, the followers of* (lit. *those around*) *Plato.*

(*b*) Of time: *ἀμφὶ τὸν χειμῶνα, for the winter.*

(*c*) With numbers: *ἀμφὶ τὰ τριάκοντα ἔτη, about thirty years.*

Compounded with verbs it most commonly adds the meaning of *around.*

(2) **ἐπί.**

I. With the GENITIVE—

(*a*) Of place: (1) in answers to the question *where?* of rest on, *ἐπὶ τῆς νεώς, upon the ship;* (2) in answers to the question *whither? ἐπὶ Κορίνθου πλεῖν, to sail in the direction of Corinth.*

Vowels long by nature, except ι and ω, are marked long, unless they carry the circumflex accent.

(*b*) Of time: ἐπὶ τῶν πατέρων, *in the time of our fathers.*

(*c*) Other relations: οἱ ἐπὶ τῶν ὁπλιτῶν, *the officers of the infantry.*

II. With the DATIVE—

(*a*) Of place (rest near): ἐπὶ τῇ θαλάττῃ οἰκεῖν, *to live by the sea.*

(*b*) Of time: ἐπὶ τούτοις, *upon* (i.e. *after*) *this.*

(*c*) Other relations: ἐφ' ὑμῖν ἐστίν, *it is in your power;* ἐπὶ τούτοις, *on these conditions;* ἐπὶ μισθῷ στρατεύεσθαι, *to serve for hire* = ἵνα μισθοῦ τύχωσι.

III. With the ACCUSATIVE—

(*a*) Of place: (1) *motion to, upon*—ἀναβαίνειν ἐφ' ἵππον, *to get on to horse-back;* (2) *motion over*—ἐπὶ πᾶσαν τὴν Ἑλλάδα, *over all Greece.*

(*b*) Of time: ἐπὶ πολὺν χρόνον, *for a long time.*

(*c*) Of aim or object: ἐπὶ ξύλα πέμπειν, *to send for wood;* ἐπὶ μάχην ἐξιέναι, *to go out to fight* = ὡς μάχωνται.

Compounded with verbs it adds the ideas of *rest on, motion over, motion against, of sequence in time, feeling at,* etc. It also often gives a transitive sense to an intransitive verb—ἰσχύειν, *to be strong;* ἐπισχύειν, *to make strong.*

(3) **παρά.**

I. With the GENITIVE: *from the side of.* παρὰ τῶν Ἀθηναίων ἥκειν, *to be come from the Athenians.* παρὰ τοῦ πατρὸς λαμβάνει τὸν ἵππον, *he receives the horse from his father.*

II. With the DATIVE: *by the side of.* παρὰ τῷ βασιλεῖ, *with the king.* In Attic prose only of persons.

III. With the ACCUSATIVE: *to the presence of.* παρὰ τὸν βασιλέα ἄγειν, *to bring before the king.*

In more general senses—

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

(*a*) Of place, *past, by:* παρὰ τὴν πόλιν παρῆσαν, *they went past the city;* ἡ παρὰ θάλατταν Μακεδονίᾱ, *the seaboard of Macedonia.*

(*b*) Of time: παρ' ὅλον τὸν βίον, *during my whole life.*

(*c*) *Beyond,* and so *contrary to:* παρὰ τοὺς νόμους, *contrary to the laws.*

Compounded with verbs it adds the notions of *to the side of, alongside, past,* or *amiss.*

(4) **περί.**

I. With the GENITIVE: περὶ τοῦ πράγματος κρίνειν, *to decide about the business.*

II. With the DATIVE: περὶ τῇ χειρὶ δακτύλιον ἔχει, *he has a ring on his arm;* δεδιέναι περὶ τῷ χωρίῳ, *to fear for the place.*

III. With the ACCUSATIVE—

(*a*) Of place: περὶ τὸ τεῖχος μάχεσθαι, *to fight round the wall.*

(*b*) Of time: περὶ μέσᾱς νύκτας, *about midnight.*

(*c*) With numbers: περὶ τὰ ἑξήκοντα, *about sixty.*

Compounded with verbs it adds the notion of *round,* or of *exceedingly.*

(5) **πρός.**

I. With the GENITIVE: (1) of directions, our *wards*—πρὸς βορρᾶ, *northwards;* πρὸς τῆς θαλάττης, *seawards;* (2) in adjurations—πρὸς τῶν θεῶν, *by the gods.*

II. With the DATIVE: (1) of place at—πρὸς Βαβυλῶνι, *at Babylon;* (2) in addition to—πρὸς τούτοις, *besides this.*

III. With the ACCUSATIVE—

(*a*) Of place: πρὸς τὸν βορρᾶν, *northwards* (as with the genitive); ἦλθον πρὸς ἡμᾶς, *they came to us;* πρὸς τὸν δῆμον λέγειν, *to speak to the people.*

(*b*) Of time: πρὸς τὴν ἡμέρᾱν ἦν, *it was towards day.*

(*c*) In other relations: πολεμοῦσι πρὸς τοὺς Ἀθηναίους,

they make war against the Athenians. Of comparison: ὥσπερ πέντε πρὸς τρία, *as five to three.*

Compounded with verbs it adds the notion of *towards,* of *in addition,* or of *near.*

(6) **ὑπό.**

I. With the GENITIVE—

(*a*) Of place: ὑπὸ γῆς, *under the earth* (a rare use).

(*b*) Of the agent—the prose Greek equivalent of the Latin *a, ab,* with persons: ἡ πόλις ἑάλω ὑπὸ τῶν Ἀθηναίων, *the city was taken by the Athenians.*

II. With the DATIVE—

(*a*) Of place (rest under): ὑπὸ δένδρῳ, *under a tree.*

(*b*) Of subjection: ὑπ' Ἀθηναίοις ἦσαν, *they were subject to the Athenians.*

III. With the ACCUSATIVE—

(*a*) Of place (motion under): οἱ πολέμιοι ἦλθον ὑπὸ τεῖχος, *the enemy came under the wall.*

(*b*) Of time: ὑπὸ νύκτα, *sub noctem, at nightfall.*

Compounded with verbs it adds the notion of *under,* or of *gradually,* or of *underhand.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

PART II

CHAPTER I

ON §§ I—V

1. THE forms which you have learned in the preceding part of this book belong to the Attic dialect of the Greek language. Other dialects were the Doric, the Ionic, and the Aeolic. The poems of Homer are written in the Ionic dialect, and in the history of Herodotus we see a later form of the same. The Attic is really an offshoot of the Ionic, as the Athenians who inhabited Attica belonged to the Ionian race. But Attic writers struck out a path for themselves, and by the number and excellence of their writings, gave so great importance to the refined Ionic in which they wrote that the Attic must be regarded as distinct from the Ionic. The chief writers in the Attic dialect, taken in its widest sense, were the orators Antiphon, Andocides, Lysias, Isocrates, Isaeus, Aeschines, and Demosthenes, the historians Thucydides and Xenophon, the Philosopher Plato, and the Comic poet Aristophanes. The Tragic poets Aeschylus, Sophocles, and Euripides, wrote in Attic; but in Tragedy, as in imaginative poetry generally, many words and forms of words were allowed which would have been rejected by any pure writer of prose.

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2. A very small portion of Attic literature has come down to us, but it is surprising that so much should have been preserved. For the difficulty of multiplying the copies of an ancient book was very great. All books had to be copied by scribes, and the only letters known were the large and clumsy capitals which could not be written quickly. The small or cursive letters in which Greek books are printed did not come into general use among manuscript copyists till the eighth century after Christ, or about twelve hundred years after the great Attic authors named above wrote.

3. **The Alphabet.**—You will observe that, although there are twenty-four letters, there are not twenty-four distinct sounds in the Greek alphabet. There is no essential difference of sound between epsilon and eta, omicron and omega. In fact η and ω did not exist in the early Attic alphabet, but E and O served to represent both the long and the short sound of the two letters. The other three vowels have each only one letter-sign, which is used indifferently for their long and their short sound. Moreover xi is simply κσ and psi is πσ, and the sound of zeta might probably have been given by δσ, while ττ, which is as much a double letter as xi, psi, or zeta, has no separate character. On the other hand, gamma has two distinct sounds—a palatal and a nasal. When used as a nasal [ἄγγελος, ἀγκύρα, Ἀγχίσης] it is sometimes called ἄγμα.

One letter which was in use when the *Iliad* and *Odyssey* were composed disappeared at a later time from the Greek alphabet. Its existence is proved by the metre, and in old stone records it is represented by the symbol *F*. It was pronounced like our *F* or *V* and has received the name digamma.

The distinction now made between σ and ς was not known till books began to be printed in Greek. The form

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ς is of course only the ordinary σ with the last turn directed downwards instead of upwards. When the first part of a compound word ends in sigma, ς is sometimes used, as προσάγω [πρὸς, ἄγω]. The form ϑ, which is often used for theta, is only a shorter way of writing θ.

4. **Vowels.**—Attic Greek had twenty-two vowel sounds, namely, α, ᾱ; ε, η; ι, ῑ; ο, ω; υ, ῡ; αι, ει, οι; αυ, ευ, ου; ᾳ, ῃ, ῳ; αυ, ηυ; υι. The diphthongs were produced by the union of the open vowels α, ε, η, ο, ω with the narrow vowels ι and υ. When the open vowel is long the diphthong is called improper, and if the narrow vowel is iota it is written underneath the hard (iota subscript), as ᾳ, ῃ, ῳ. When written in capitals, ᾼ, ῌ, ῼ appear as AI, HI, ΩI; or if a word beginning with such a diphthong requires a capital, the iota is still brought into line, as Ἅιδης for ᾍδης. Indeed in all but the latest manuscripts the iota which we now write subscript was written in line with the other letters (adscript). By the union of the two narrow vowels the diphthong υι is produced.

5. **Consonants.**—The dentals are also called linguals, which is a wider term, and in a wide sense may be said to include not only the mutes, but also σ, λ, ν, and ρ. The letter μ, though not belonging to the mutes, is a labial. We may now arrange all the consonants in three classes.

Labials	π	β	φ	μ			
Palatals	κ	γ	χ				
Linguals	τ	δ	θ	σ	λ	ν	ρ.

6. **Signs.**—Besides its use to mark the absence of the spiritus asper, the sign ᾽ is also used to indicate the elision of one vowel before another, as ταῦτ᾽ ἔφη for ταῦτα ἔφη, and to show that two words have been run together, as κᾆτα for

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καὶ εἶτα. In the first case it is called apostrophe, in the second coronis.

In writing Greek we use the same marks as in English for diaeresis, the full stop, and the comma; but in Greek there is no note of exclamation, and the colon or semicolon is represented by · as ὥρα· while the English semicolon supplies the place of our note of interrogation, as τί ταῦτα; *what is this?* There are also three signs used to mark accent. In the sentence ἐγὼ ταῦτα λέγω, the accent of the first word is the grave, of the second the circumflex, and of the third the acute. Accents are written to the left of capitals, and on the second vowel of a diphthong, as Ὅμηρος, εὔστομος. It must be understood that all this last paragraph refers only to Greek as now written, and not at all to ancient Greek, which had no system of punctuation, and did not mark accents.

CHAPTER II

ON § VI

7. The real difficulty of inflexion consists in the collision of the stem and the ending. Vowels collide with vowels, and consonants with consonants to form discordant sounds. Such discordancy is removed by the four methods of contraction, assimilation, dissimilation, and vowel compensation for consonantal loss. Contraction is used in the case of vowels; by the other three methods consonants are brought into harmony.

8. **Contraction.**—The Attic dialect used contraction wherever it was possible, and in a natural way. If you

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know the first part of this Grammar well, you will have no further difficulty with contraction. But you will have noticed a few inconsistencies, and some apparent difficulties. One striking inconsistency is that in the plural of the first declension, and in neuter nouns of the second, εα contracts to α and not to η: as χρῡσέᾱς χρῡσᾶς; ὀστεα, ὀστᾶ. In other cases, as in the third declension, this happens only when the εα is preceded by a vowel or rho, as ὑγιής, *healthy*, accusative ὑγιᾶ for ὑγιέα. In εας, of the accusative plural of the third declension, we find εα contracted to ει, as πήχεις for πήχεας, πρέσβεις for πρέσβεας.

In the dual of the third declension in Attic εε becomes η, as ἄστη, εὐγενῆ. In the nominative plural this happens only in masculine nouns in ευς, as βασιλῆς for βασιλέες. It is true that the broad sound of omicron generally prevails over other sounds, but in contracted adjectives it disappears altogether before α, η, αι, ῃ; as διπλόα, διπλᾶ; διπλόη, διπλῆ; διπλόαι, διπλαῖ; διπλόῃ, διπλῇ.

9. **Assimilation.**—When two mutes come together, the latter of which is a dental, the former must be changed to the same order as the dental. Before a hard dental the other mute becomes hard, before a soft dental soft, and before an aspirate it becomes aspirated; or, referring to the table on page 2, the former letter must be changed so as to be in the same vertical position as the second. Thus:—

Before τ palatals become κ, labials become π.
„ δ „ „ γ, „ β.
„ θ „ „ χ, „ φ.

It is to assimilation also that the following changes are due. Before μ, palatals become γ, labials μ, and dentals s. When ν comes before a labial it is changed into μ, before a palatal into γ, and before λ and ρ into λ and ρ.

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Examples of these changes are—

μέμιγ-ται	to	μέμικ-ται	τέτριβ-ται	to	τέτριπ-ται
ἔχ-τέος	to	ἑκ-τέος	γέγραφ-ται	to	γέγραπ-ται
πλέκ-δην	to	πλέγ-δην	λείπ-δην	to	λείβ-δην
νύχ-δην	to	νύγ-δην	κρύφ-δην	to	κρύβ-δην
ἐπλέκ-θην	to	ἐπλέχ-θην	ἐπέμπ-θην	to	ἐπέμφ-θην
ἐζεύγ-θην	to	ἐζεύχ-θην	ἐτρίβ-θην	to	ἐτρίφ-θην

πέπλεκ-μαι	to	πέπλεγ-μαι
τέτυχ-μαι	to	τέτυγ-μαι
λέλειπ-μαι	to	λέλειμ-μαι
γραφ-μή	to	γραμ-μή
ἤνυτ-μαι	to	ἤνυσ-μαι
ἴδ-μεν	to	ἴσ-μεν
πέπειθ-μαι	to	πέπεισ-μαι
ἐν-πλέκω	to	ἐμ-πλέκω
ἐν-βάλλω	to	ἐμ-βάλλω
ἐν-φύω	to	ἐμ-φύω
ἐν-μίγνυμι	to	ἐμ-μίγνυμι
ἐν-κρατής	to	ἐγ-κρατής
ἐν-γράφω	to	ἐγ-γράφω
ἐν-χάσκω	to	ἐγ-χάσκω
ἐν-λείπω	to	ἐλ-λείπω
συν-ρέω	to	συρ-ρέω

10. **Dissimilation.**—By this is meant all such changes as *θί-θημι* into *τι-θημι*, and *λύθη-θι* into *λύθη-τι*. When a dental comes into collision with a dental, the first is changed to sigma, as *πέπειθται* to *πέπεισται*. **Elision** may be regarded as dissimilation extended. By elision we understand the

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simple disappearance of one of the discordant letters—as in λάμπας for λαμπαδς, and ἡγεμόσι for ἡγεμονσι.

Compensatory lengthening.—You already know what is meant by this. In ὀδοῦσι the second syllable is long by nature, whereas in ὀδοντ-σι, which must have been its primitive form, the same syllable is long by position. In other words, to compensate for the loss of ντ, the vowel-sound was lengthened. In the case of α, ι, and υ the vowel simply becomes long instead of short, but ε like ο is lengthened to a diphthong, except in the dative plural of the anomalous adjective χαρίεις—see p. 40.

CHAPTER III

On § VII

11. A striking peculiarity in Greek is the dual number. Very few other languages possess it. In Latin there remain a few traces of it as in *duo*, *ambo*, *octo*. It is properly used only of things which go in pairs, as, *the ears*, *the eyes*, *the feet*, τὼ ὦτε, τὼ ὀφθαλμώ, τὼ πόδε, or of persons circumstanced alike, as, τὼ ἀδελφώ, *pair of brothers*, τὼ ἵππω, *span of horses*, τὼ πόλη, *two cities* in league with one another, or in some way circumstanced alike. Accordingly it is sometimes used with a singular verb. Even in cases like those mentioned above the place of the dual may always be supplied by the plural, but in the Attic dialect it occurs very frequently, and often with δύο or ἄμφω added. Thus we may use either τὼ τραπέζᾱ or τὼ δύο τραπέζᾱ, for *the two tables*. We may compare the way in which μικρόν is used with diminutives, as τὸ μικρὸν παιδάριον, *the little young child*.

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12. But the dual has not that completeness which the other two numbers have. Substantives have never more than two distinct dual forms—one representing the nominative, vocative, and accusative cases, and the other the genitive and dative. In fact in Attic two forms serve to express all the cases and genders dual of the article, of the demonstrative and relative pronouns, and of all adjectives in ος, η, ον, or ος, ος, ον.

Further, λύοντε, πλέκοντε and like forms are in Attic preferred to λῡούσᾱ, πλεκούσᾱ, etc.

13. The Active voice of the verb has no first person Dual, and the first person dual of the middle and passive never occurs in Attic prose or comedy.[1] In the principal tenses of the indicative and in the subjunctive there is only one form for the second and the third persons. The imperative of the middle voice has no distinct form for the third person dual, but uses the plural form instead, *e.g.*, λυσάσθων, *let them loose for themselves*, or *let them two loose for themselves.*

Further, even when dual forms did exist, the Greeks often preferred to use a plural verb with a substantive in the dual.

14. Of the cases you must pay special attention to the vocative. The rules for forming the vocative of the first declension hold good in all cases, but Attic writers could also on emergency use the nominative, as ὦ κριτὴς ἄριστε. In the second declension the true vocative is much more frequent than the nominative, except in the case of θεός, which has never its true vocative form. In poetry, however, it is not unusual to find the nominative used for the vocative.

[1] It occurs in classical Greek only thrice, Hom. *Il.* xxiii. 485, περιδώμεθον, Soph. *El.* 950, λελείμμεθον, and *Phil.* 1079, ὁρμώμεθον. We cannot accept as true Attic such forms as are found only in tragedy, and the fact that in these three cases the metre would allow of the plural casts a doubt on the existence of words differing so little from the plural forms.

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In the third declension it may be set down as a general rule that the nominative may in all cases be used as a vocative. Some words have no vocative form distinct from the nominative, and others, though possessed of a special form, rarely use it.

15. The following rules will help you to form the vocative case :—

(1) Stems which end in a mute preceded by a vowel have no vocative form distinct from the nominative, as *φυλακ*, *λαμπαδ*, etc., vocative, *φύλαξ*, *λάμπας*.

Exceptions are stems in *-ιδ*, as *Ἄρτεμις* (stem *Ἀρτεμιδ*), vocative, *Ἄρτεμι* ; *τυραννίς* (stem, *τυραννιδ*), vocative, *τυραννί*, *power* ; *παῖς* (stem, *παιδ*, orig. *παϊδ*), vocative, *παῖ*, *boy*.

(2) Stems ending in nu or rho preceded by a *long* vowel have no vocative distinct from the nominative, as *Ἕλλην*, *Greek*, *θήρ*, *wild-beast*.

Exceptions are *Ποσειδῶν*, vocative, *Πόσειδον* (stem, *Ποσειδων*) ; *Ἀπόλλων*, vocative, *Ἄπολλον* (stem, *Ἀπολλων*) ; *σωτήρ*, *saviour*, vocative, *σῶτερ* (stem, *σωτηρ*) ; and sometimes *Χάρων*, *Charon*, vocative, *Χάρον* (stem, *Χαρων*).

(3) Stems ending in nu or rho preceded by a short vowel have no separate vocative form if the last syllable of the nominative is accented, as *ἡγεμών*, *leader*, vocative, *ἡγεμών* (stem, *ἡγεμον*) ; *ἀήρ*, *air*, vocative, *ἀήρ* (stem, *ἀερ*).

The only word in common use which is an exception to this rule is *πατήρ*, *father*, vocative, *πάτερ* (stem, *πατερ*).

(4) But if the last syllable is not accented, these stems occasionally form a vocative, as *δαίμων*, *deity*, vocative, *δαῖμον* (stem, *δαιμον*), *μήτηρ*, *mother*, vocative, *μῆτερ* (stem, *μητερ*) ; *ῥήτωρ*, *orator*, vocative, *ῥῆτορ* (stem, *ῥητορ*). Adjectives, *κακοδαίμων*, *unfortunate*, vocative, *κακόδαιμον* (stem, *κακοδαιμον*) ; *τάλας*, *wretched*, vocative, *τάλαν* (stem, *ταλαν*).

But in these cases the nominative is still very often used

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as a vocative. Thus we may have ὦ *μήτηρ*, ὦ *κύων*, ὦ *ἀλάστωρ*, ὦ *κακοδαίμων*, ὦ *τάλας*, ὦ *μέλας*, as well as ὦ *μῆτερ*, ὦ *κύον*, ὦ *ἄλαστορ*, ὦ *κακόδαιμον*, ὦ *τάλαν*, ὦ *μέλαν*.

(5) Stems ending in *ντ* have occasionally a vocative, but by no means often. The nominative form, except in a few words, is far the more common of the two. Thus Homer uses *Αἶαν* as the vocative of *Αἴᾱς* (stem, *Αἰαντ*), whereas Attic writers invariably prefer the nominative form *Αἴᾱς*. On the other hand *γέρων*, *old man* (stem, *γεροντ*), generally forms a vocative *γέρον*.

Adjectives are as uncertain as substantives; thus *χάριεν*, *O graceful one* (stem, *χαριεντ*), is occasionally found; but ὦ *χαρίεις* is the more common.

Participles of the third declension have never a vocative form.

(6) In stems ending in diphthongs, the vocative is generally distinct from the nominative, being the pure stem, as ὦ *βασιλεῦ*, ὦ *γραῦ*, but even in this case the nominative would not be wrong.

(7) In soft vowel stems the nominative is sometimes preferred, sometimes the true vocative. Thus *πόλι* does occur, but *πόλις* is far more common. So ὦ *σύνεσις*, or ὦ *σύνεσι*; ὦ *ἰχθύ*, or ὦ *ἰχθύς*, etc.

In the case of adjectives, the nominative is the more often found, as ὦ *γλυκύς*.

(8) Stems which elide sigma, as *Δημοσθενες*, generally form a vocative, as ὦ *Δημόσθενες* (nominative, *Δημοσθένης*). In the case of adjectives the feminine and masculine have the same form, as ὦ *δυστυχὲς ἄνερ*, ὦ *δυστυχὲς γύναι*, *O unhappy man*, *O unhappy woman*. But the nominative is also frequently used, as ὦ *δυστυχὴς ἄνερ*, ὦ *δυστυχὴς γύναι*.

For masculine vocative, *μέγας*, *great*, generally used the nominative, as ὦ *μέγας αἰθήρ*, but *μέγα* is found once or

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twice. μεγάλε, which occurs once in Aeschylus, is probably a licence.

In short there is no limit in Greek to the use of the nominative for the vocative. We may have ὦ ταλάντατος, ὦ Ἄρης, ὦ γυνή, ὦ κριτής, or any other nominative form

CHAPTER IV

ON § VII (3)

GENDER

16. THE gender of Greek substantives is ascertained sometimes by their meaning, sometimes by their form.

As in English, so in Greek, difference in sex may be expressed in different ways. In some cases distinct words are used, as ὁ ἀνήρ, ἡ γυνή, *the man, the woman;* ὁ πατήρ, ἡ μήτηρ, *the father, the mother;* ὁ υἱός, ἡ θυγάτηρ, *the son, the daughter;* in others the distinction is made by means of termination, as ὁ λέων, ἡ λέαινα, *the lion, the lioness;* ὁ δεσπότης, ἡ δεσπότις, *the master, the mistress;* in others again the same form serves both genders, as ὁ, ἡ θεός, *the god,* ὁ, ἡ μάρτυς, *the witness,* ὁ, ἡ παῖς, *the child.*

17. Of the names of beasts, most are common, as ὁ, ἡ κύων, ὁ, ἡ ἵππος, ὁ, ἡ βοῦς; but it occasionally happens that a word signifying an animal with sex has grammatically only one gender, as ὁ δελφίς, *dolphin,* ὁ λαγώς, *hare,* ἡ ἀλώπηξ, *fox,* ἡ χελιδών, *swallow.* In such cases the gender when necessary was expressed by the words ἄρρην and θῆλυς, as ὁ θῆλυς λαγώς, *the doe-hare,* ὁ θῆλυς δελφίς, *the she-dolphin,* ἡ ἄρρην χελιδών, *the male-swallow,* ἡ ἄρρην ἀλώπηξ, *the dog fox.*

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18. Besides the names of masculine beings, **Masculine** are the names of all winds and months, and of most rivers; as ὁ Γαμηλιών, *the (month) Gamelion*, ὁ βορρᾶς, *the north wind*, ὁ Ἰλισός, *the (river) Ilissus*. The reason probably is that the Greek words for river, wind, and month—ποταμός, ἄνεμος, μήν—are all masculine.

Exceptions.—Diminutives are neuter, even when they signify males; as, τὸ ἀνθρώπιον, *the manikin*. τὸ ἀνδράποδον, *the slave*, is also neuter.

A few names of rivers are feminine. Of these the most notable are the fabulous streams ἡ Λήθη, and ἡ Στύξ.

Most names of mountains are masculine, but those ending in -ον are neuter, and in -η feminine. A few others are also feminine, as ἡ Πάρνης.

19. **Feminine** are the names of females, of lands, islands, cities, trees, and plants, and of abstract words, as ἡ Ἀφροδίτη. *Aphrodite*, ἡ γυνή, *woman*, ἡ Λεόντιον, *Leontion*, ἡ Γλυκέριον, *Glycerium*, ἡ Ἀττική, *Attica*, ἡ Κέως, *the (island) Ceōs*, ἡ Λακεδαίμων, *the (city) Lacedaemon*, ἡ πίτυς, *the pine*, ἡ δικαιοσύνη, *justice*.

Exceptions.—Diminutives are neuter even when they signify females, as τὸ γύναιον, *the little woman*. Of names of countries, Ἑλλήσποντος is masculine, and Δέλτα neuter, the former being really Ἕλλης πόντος and the other the name of a letter of the alphabet.

Of the names of islands, those in -ον are neuter.

Of the names of cities, there are many which are not feminine. Of these the most common are τὸ Ἄργος, τὸ Ἴλιον, τὰ Ἄβδηρα, οἱ Δελφοί.

Of the names of trees and plants masculine are φοῖνιξ, *palm*, φελλός, *cork*, κιττός, *ivy*, and some others; neuter are those ending in -ον and -ι, as πράσον, *leek*, πέπερι, *pepper*.

20. **Neuter** are the names of most fruits, of the letters, the

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infinitive used substantivally, and every word when referred to merely as a word; as τὸ μῆλον, *the apple*, τὸ σῖγμα, *sigma*, τὸ γυνή, *the* (word) *woman*, τό ξῆν, *life*.

21. **First Declension**, masculine are all substantives which end in ας or ης; feminine all in α, η.

22. **Second Declension**, masculine are all substantives which end in ος, ως; neuter those in ον, ων.

Exceptions.—All words in ον, ων are neuter, except the names of women, as ἡ Γλυκέριον; but there are many words in ος which are feminine. The most important you have learned on page 9. Others are :—

κέρκος, *tail.*
μήρινθος, *cord.*

τρίβος, *footpath.*
ἁμαξιτός, *carriage-road.*
κάπετος, *ditch.*
} like κέλευθος, ἀτραπός, ὁδός, τάφρος.

κῑβωτός, *chest.*
χηλός, *coffer.*
κάρδοπος, *kneading-trough.*
πύελος, *bathing-tub.*
λήκυθος, *oil-flask.*
πρόχους (οος), *ewer.*
ἄκατος, *boat.*
} things *hollow*, like ληνός, σορός, γνάθος, κάμῑνος.

σμάραγδος, *emerald.*
σάπφειρος, *lapis lazuli.*
μίλτος, *ochre.*
ἄσφαλτος, *bitumen.*
ἤλεκτρος, *amber.*
ἄμμος, *sand.*
} names of *earths* and *stones*, like ψῆφος, ψάμμος, πλίνθος, σποδός, βάσανος.

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ψάμαθος, sand.
ἄσβολος, soot.
βῶλος, clod.
ὕαλος, glass.
κόπρος, dung.
γύψος, chalk.
} names of earths and stones.

And others.

NOTE.—ὁ *λίθος, stone,* but ἡ *λίθος* of some particular stone, like the diamond; ὁ *κρύσταλλος, ice,* ἡ *κρύσταλλος, crystal.*

Other words are merely feminine adjectives, the substantives originally attached to them having dropped off; as—

ἡ *αὔλειος (θύρᾱ), the house-door.*
ἡ *διάλεκτος (φωνή), dialect.*
ἡ *σύγκλητος (ἐκκλησία), senate.*
ἡ *διάμετρος (γραμμή), diameter.*
ἡ *ἄνυδρος (χώρᾱ), desert.*
ἡ *βάρβαρος (γῆ), foreign land.*
ἡ *περίχωρος (γῆ), neighbourhood.*

23. **Third Declension.—Masculine** are:—

(1) All substantives in *ᾱν, ᾱς* (gen. *αντος*) and *ευς*.

(2) All substantives in *ην* and *ηρ*, except the poetical words ἡ *φρήν* (gen. *φρενός*), *spirit,* ἡ *κήρ, doom,* and τὸ *κῆρ, heart.*

(3) All substantives in *ης* except ἐσθής (gen. ἐσθῆτος), *raiment,* and abstract nouns in *της*, as *ταχυτής* (gen. *ταχυτῆτος*), *speed.*

(4) All substantives in *ειρ* and *ους*, except ἡ *χείρ* (gen. *χειρός*), *hand,* and τὸ οὖς (gen. *ὠτός*), *ear.*

(5) All substantives in *ων* (gen. *ωνος* and *ονος*), *ωρ* and

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ως (gen. ωτος and ωος), except τὸ ὕδωρ (gen. ὕδατος), *water*, and τὸ φῶς (gen. φωτός), *light*, and the rare words ἡ κώδων (gen. κώδωνος), *bell*, and τὸ σκῶρ (gen. σκατός), *dirt*.

24. **Feminine** are:—

(1) All substantives in αυς, ως, (gen. ους) and ας (gen. αδος).

(2) All substantives in εις and ις except ὁ ὄφις (gen. ὄφεως) *snake*, and the rare words ὁ κτείς, (gen. κτενός) *comb*, ὁ δελφίς (gen. δελφῖνος) *dolphin*, and ὁ ἔχις (gen. ἔχεως) *adder*.

(3) All substantives in υς except ὁ βότρυς (gen. βότρυος) *grapecluster*, ὁ ἰχθύς (gen. ἰχθύος) *fish*, ὁ μῦς (gen. μυός) *mouse*, ὁ στάχυς (gen. στάχυος) *ear of corn*, ὁ νέκυς (gen. νέκυος) *dead body*, ὁ πῆχυς (gen. πήχεως) *fore-arm*, and ὁ πέλεκυς (gen. πελέκεως) *axe*.

(4) All substantives in ων (gen. ονος) except ὁ ἄκμων, *anvil*; ὁ κανών *rule*; and ὁ κίων, *pillar*.

25. **Neuter** are:—

(1) All substantives in α, αν, ι, εν, ες, ον, ορ, ος, υ.

(2) All substantives in αρ,ας, (gen. ατος or ως) except the rare words ὁ ψάρ (gen. ψᾱρός) *starling*, and ὁ λᾶς (gen. λᾶος) *stone*.

26. Substantives in ξ are partly masculine, partly feminine; those in ψ are masculine, with the exceptions of ἡ λαῖλαψ, *hurricane* (gen. λαίλαπος); ἡ φλέψ, *vein* (gen. φλεβός); ἡ χέρνιψ, *water for the hands* (gen. χέρνιβος); and the defective ἡ ὄψ, *voice*.

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CHAPTER V

ACCENTUATION

27. Of the three marks of accent mentioned on p. 110 the grave is not written in Greek except when it represents a subdued acute. Thus in the sentence οὗτος ἔδησε τὸν ἵππον (*he tied the horse*), the word τόν has the grave accent simply because there is no pause immediately after it sufficient to allow of its receiving the full force of the acute. But οὗτος, ἔδησε, and ἵππον have really the grave accent on those syllables not already accented, and might be written οὗτὸς, ἔδησὲ, ἵππὸν.

28. The acute can stand upon any one of the three last, the circumflex upon either of the two last syllables. A word is called oxytone, perispomenon, or barytone, according as the last syllable has the acute, the circumflex, or neither. A word having the acute upon the last syllable but one is called paroxytone, upon the last but two properoxytone; *e.g.*, ἵππος is paroxytone, ἔδησε properoxytone. A word having the circumflex upon the last syllable but one is called properispomenon, as οὗτος.

29. The acute may be on long or short syllables, the circumflex only on such syllables as are long by nature.

The acute accent can be on the last syllable but two only if the last is short, as εὔμορφος, but not εὔμορφου.

The circumflex can be on the last but one only if the last be short by nature, as σῦκον, but not σῦκου.

The diphthongs αι and οι are treated as short, as ἄνθρωποι, μοῦσαι, and if the last syllable is long by position it does not prevent the preceding syllable from having the circumflex.

A last syllable but one when long by nature, if accented

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at all, must have the circumflex whenever the last syllable is short by nature, as ἦγον, not ἤγον, γυναῖκες, not γυναίκες.

Exceptions like ὥστε are only apparent. See *infra*, § 35 (4) *Obs.*

30. The accent of a word is altered by the changes which a word undergoes in inflexion, contraction, etc.

No syllable requires an accent from the mere fact of contraction.

A contracted final syllable has the circumflex if the first of the uncontracted syllables was accented, as, τιμάει, τιμᾷ, χρῡσέου, χρῡσοῦ; but the acute if the last was accented, as γεγαώς, γεγώς.

31. When an oxytone word undergoes elision, if a preposition or a conjunction, it loses its accent altogether, but in all other cases throws it back upon the previous syllable, as παρ' ἐμοῦ for παρὰ ἐμοῦ, οὐδ' ἐγώ for οὐδὲ ἐγώ, but δείν' ἔπη (for δεινὰ ἔπη).

32. In the case of crasis, the accent of the first word disappears, as τἀγαθά for τὰ ἀγαθά. But if the second word is paroxytone, and its accented syllable becomes through crasis long by nature, that syllable acquires the circumflex, as τἆργα for τὰ ἔργα.

33. When placed after the word to which they belong all dissyllabic prepositions except ἀμφί, ἀντί, ἀνά, διά, throw their accent back on to their first syllable, as κακῶν ἄπο for ἀπὸ κακῶν.

34. As in Latin we find some words which always adhere to the word which precedes them, so in Greek there are certain words which have so little individuality that they throw their accent on to the preceding word. These Greek equivalents of the Latin *-que, ne*, etc., are called *Enclitics*, and are as follows :—

(1) All the forms of the indefinite pronoun τις, τι (see

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p. 60), and the indefinite adverbs *που, ποι, πη, πως, ποθεν, πω, ποτε.*

(2) The particles *γε, τε, νυν, περ, τοι,* and *δε* (meaning *towards*, and always attached to the preceding word).

(3) Of the personal pronouns the forms *με, μου, μοι,* and also (unless emphatic, or after a preposition) *σε, σου, σοι, ἑ, οἱ, σφε, σφιν, σφισι(ν).*

(4) The present indicative of *εἰμί* (except in the second person singular), unless it be emphatic, or stand at the beginning of a clause, or follow *ἀλλά, οὐκ, μή, εἰ, ὡς, καί, τοῦτο.* In these cases *ἔστι* is always paroxytone, as *ἔστι γὰρ τοῦτο, μεῖζον οὐκ ἔστι κακόν,* etc.

35. Enclitics throw their accent back on the preceding word in the following way :—

(1) A preceding oxytone does not subdue its accent to the grave, as *καλόν τι, something beautiful.*

(2) After a perispome the accent of the enclitic is entirely lost, as *καλῶς τε, and beautifully.*

(3) After a paroxytone, enclitics of one syllable lose their accent, enclitics of two syllables retain their accent on their last syllable, as, *λόγος τις, a certain speech*, but *λόγοι τινές, some speeches.*

(4) Proparoxytones and properispomes receive from a following enclitic an additional accent on their last syllable, as, *δεῖξόν μοι, show me ; ἄνθρωπός τις, a certain man.*

Observation.—By these rules are explained such apparent exceptions to § 29 as *ὥστε* for *ὡς τε, ὥσπερ* for *ὡς περ,* etc.

(5) When several enclitics follow one another each throws its accent upon the preceding, as *εἴ τίς μοί φησί ποτε, If any one ever says to me.*

36. Certain words have no accent. These are :—

(1) Of the article the forms *ὁ, ἡ, οἱ, αἱ.*

(2) The prepositions *ἐν, εἰς* or *ἐς, ὡς, ἐκ* or *ἐξ.*

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(3) The conjunctions εἰ and ὡς.

(4) The negative οὐ, οὐκ, or οὐχ.

These may be accented, but only when they are at the end of a sentence or precede an enclitic, as φῂς ἢ οὔ; *do you say so or not?* οὔ φησι, *he denies.*

37. The accent of words changes with inflection. In regard to substantives and adjectives, the principal rule is—Knowing the accent of the nominative singular, accent the other cases on the same syllable if the last syllable permits; otherwise accent the following syllable. Exceptions to this rule will be given as they occur.

38. But verbs throw their accent as far back as the last syllable permits, with this reservation, that in compound verbs the accent must not precede the augment, λύομεν λελύκαμεν, ἐλέλυντο, but παρέσχον, not πάρεσχον, παρεῖχον not πάρειχον.

The main exceptions to this rule are these :—

(1) Accented on the penult, the first aorist active infinitive, the second aorist middle infinitive, the perfect middle infinitive and participle, τιμῆσαι, πιθέσθαι, λελύσθαι, λελυμένος.

(2) Oxytone are the second aorist participle active; participles in εις, ους, ῡς, ως, and *present* participles in -ᾱς, as πιθών, λυθείς, διδούς, δεικνύς, λελυκώς, ἱστάς (but λύσᾱς).

(3). Perispomena are the second aorist active infinitive, and (except in verbs compounded with a dissyllabic preposition) the second person singular, second aorist imperative middle, as πιθεῖν, πιθοῦ, προδοῦ, but παραλάβου.

Observation 1.—Participles in their inflexion are accented as nouns, not as verbs.

Observation 2.—The diphthongs αι and οι are in the optative mood regarded as long, not as short.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

CHAPTER VI

§§X.—XVII

FIRST DECLENSION

39. Of the words you have already learned, Ἑρμῆς is really a contracted form of an older Ἑρμέᾱς. There are also a few feminine nouns contracted in the same way, as *συκῆ, fig-tree,* for *συκέᾱ.*

N. V.	*συκῆ*
A.	*συκῆν.*
G.	*συκῆς.*
D.	*συκῇ*

But a few contract the *εα* into *α*, which they retain throughout, as *μνᾶ, mina (a sum of money)*, for *μνέᾱ*, *βορρᾶς, north wind*, for *βορέᾱς.*

N.	*μνᾶ.*	*βορρᾶς.*
V.	*μνᾶ.*	*βορρᾶ.*
A.	*μνᾶν.*	*βορρᾶν.*
G.	*μνᾶς.*	*βορρᾶ*
D.	*μνᾷ.*	*βορρᾷ*

The plural is always the same whether for masculine or feminine, for contracted or uncontracted nouns.

40. The dative plural was originally formed by adding *ισι* to the stem, as, stem *τῑμα-*, dative plural *τῑμα-ισι*, and this longer form you will find in Attic poetry, and occasionally in elevated prose.

The genitive plural was formed by adding *-ων* to the stem, as *τῑμᾰ́-ων*, which became by contraction *τῑμῶν.* It is due to this fact that all nouns of the first declension have

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the circumflex on the last syllable of their genitive plural. Adjectives do not follow this rule, and two rare substantives are exceptions, namely, *χρήστης, a usurer, χρήστων,* and *ἐτησίαι, trade-winds, ἐτησίων.*

41. *additional examples for practice.*

FEMININE

θύρᾱ, door.	*δόξα, opinion.*	*μάχη, fight.*
ἡμέρᾱ, day.	*τράπεζα, table.*	*τροφή, nurture.*
μοῖρα, fate.	*ἄκανθα, thorn.*	*ψῡχή, soul.*
γέφῡρα, bridge.	*μέριμνα, care.*	*πύλη, gate.*
μάχαιρα, sword.	*θεράπαινα, handmaid.*	*λύπη, pain.*
φιλίᾱ, friendship.	*λέαινα, lioness.*	*κλίνη, bed.*
εὔνοια, goodwill.	*δίψα, thirst.*	*ἀρέτη, virtue.*
παιδεία, education.	*χλαῖνα, cloak.*	*μορφή, form.*
στρατεία, expedition.	*δίαιτα, way of life.*	*κώμη, village.*

MASCULINE

Λοξίᾱς, Loxias.	*τεχνίτης, artificer.*
προδότης, traitor.	*εὐεργέτης, benefactor.*
ποιητής, poet.	*λῃστής, robber.*
μαθητής, scholar.	*ὁπλίτης, heavy-armed soldier.*
στρατιώτης, soldier.	*βουλευτής, councillor.*
δεσπότης, master.	*ἀθλητής, champion.*

CONTRACTED

γῆ, earth.	Ἀθηνᾶ (*the goddess*) *Athena*

42. If you examine the above examples you will find—

(1) That *α* remains in the nominative singular after *ε, ι, ρ, σ, ζ, ξ, ψ, ττ, λλ,* and in the feminine designation *αινα.*

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Exceptions are κόρη, *girl*; the rare word κόρρη, *temple* (*of the head*); and the poetical ἔρση, *dew*.

(2) That after all other letters, whether vowels or consonants, α is changed to η. Exceptions are στοά, *colonnade*; χροά, *colour*; τόλμα, *boldness*, δίαιτα, *way of life*; ἔχιδνα, *adder*; and the poetical μέριμνα, *care*.

SECOND DECLENSION

43. The dative plural was originally formed by adding ισι to the stem, as λόγο-ισι. This longer form you will find in Attic poetry, and sometimes even in prose.

44. *Additional examples for practice*

ὁ πόνος, *labour*
χρόνος, *time*.
δῆμος, *people*.
οἶκος, *house*.
πλοῦτος, *wealth*.
ὀφθαλμός, *eye*.
ἵππος, *horse*.
ἀριθμός, *number*.
ποταμός, *river*.
πόλεμος, *war*.

τὸ μέτρον, *measure*.
δεῖπνον, *dinner*.
πεδίον, *plain*.
δῶρον, *present*.
ζυγόν, *yoke*.
τόξον, *bow*.
χωρίον, *place*.
πτερόν, *wing*.
ἱμάτιον, *cloak*.

For feminine nouns, see page 119, § 22.

Contracted

ὁ ῥοῦς, *stream*.
νοῦς, *mind*.
χρῡσοχοῦς, *goldsmith*.

ὁ θυγατριδοῦς, *daughter's son*.
τὸ κανοῦν, *basket*.

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In these contracted words there are some irregularities of accent, namely—

(1) The nominative, accusative, and vocative dual are made oxytone, contrary to § 30.

(2) Compound words have the accent on the last syllable but one, contrary to § 30; as, εἴσπλω for εἰσπλόῳ.

ATTIC DECLENSION.

45. The forms like νεώς have been called Attic. Additional examples are—

ὁ λαγώς, *hare.*
λεώς, *people.*
Ἄθως, *Mount Athos.*
Μίνως, *Minos.*
ἡ ἅλως, *threshing-floor.*
Κέως, *Ceos (island).*
Κώς, *Cos (island).*
ἕως, *dawn.*

Of these words all but λεώς may have their accusative irregular in omega, and ἕως always has; as λαγών or λαγώ, but λεών and ἕω.

46. The accentuation is irregular: (1) εω passes as one syllable as regards accent; (2) in the genitive and dative the last syllable when accented has the acute, in violation of the rule that, *In genitives and datives of all numbers a long final syllable when accented takes the circumflex.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

CHAPTER VII

§§ XVIII. ff

THIRD DECLENSION

47. Words belonging to this Declension violate the general rules of accentuation in this, that words of one syllable accentuate the genitive and dative of all numbers on the case-ending, as *πούς, foot; ποδός, ποδί, ποδοῖν, ποδῶν, ποσί.*

Exceptions to this are—

(1) The common words *οὖς*, n. *ear; παῖς*, ὁ, ἡ, *boy* or *girl;* and *φῶς*, n. *light;* together with the rare or poetical words *δᾷς*, f. *torch; φώς*, f. *blister; δμώς*, m. *thrall; θώς*, m. and f. *jackal;* Τρώς, m. *Trojan.* These are all paroxytones in the genitive and dative dual and in the genitive plural. The adjective *πᾶς* has the same peculiarity, *παντός, παντί;* but *πάντων.*

(2) Monosyllabic participles accent the genitive and dative of all numbers on the last syllable but one, as *δούς, giving*, gen. *δόντος; ὤν, being*, gen. *ὄντος.*

PALATAL AND LABIAL STEMS

48. *Additional examples for practice*

Stems in κ.	Stems in γ.
ὁ *θώραξ, breastplate*, st. *θωρᾱκ.*	ὁ *ὄρτυξ, quail*, st. *ὀρτυγ.*
κόραξ, raven, st. *κορακ.*	*τέττιξ, grasshopper*, st. *τεττῑγ.*
σφήξ, wasp, st. *σφηκ.*	ἡ *φλόξ, flame*, st. *φλογ.*
κῆρυξ, herald, st. *κηρῡκ.*	*πτέρυξ, wing*, st. *πτερυγ.*
ἡ *σάρξ, flesh*, st. *σαρκ.*	*σάλπιγξ, trumpet*, st. *σαλπιγγ.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

STEMS IN π.

ἡ λαῖλαψ, *hurricane*, st. λαιλαπ.

ὁ κώνωψ, *gnat*, st. κωνωπ.

STEMS IN β.

ὁ Ἄραψ, *Arab*, st. Ἀραβ.

ἡ χέρνιψ, *water for the hands*, st. χερνιβ.

Stems in χ are rare.

There are no stems in ϕ except κατηλιφ, nom. κατῆλιψ, defective, and of uncertain meaning.

Observation.—ἀλώπηξ, *f. fox*, κῆρυξ and φοῖνιξ, *palm tree*, from ἀλωπεκ, κηρῡκ and φοινῑκ, are anomalous, the stem vowel being in the first case lengthened, in the others shortened to form the nominative. The stem τριχ, *f. hair*, forms a nominative singular θρίξ, and a dative plural θριξί(ν).

STEMS IN DENTALS

49. *Additional examples for practice*

STEMS IN τ.

ὁ ἱδρώς, *sweat*, ἱδρωτ.

κέλης, *riding horse*, st. κελητ.

λέβης, *caldron*, st. λεβητ.

Κρής, *Cretan*, st. Κρητ.

ἡ ἐσθής, *raiment*, st. ἐσθητ.

χάρις, *favour*, st. χαριτ.

βραδυτής, *slowness*, st. βραδυτητ.

νύξ, *night*, st. νυκτ.

τὸ ὄνομα, *name*, st. ὀνοματ.

STEMS IN δ. OXYTONE.

ἡ σφραγίς, *seal*, st. σφραγῖδ.

ἐλπίς, *hope*, st. ἐλπιδ.

χλαμύς, *cloak*, st. χλαμυδ.

STEMS IN δ. NOT OXYTONE.

ἡ Ἄρτεμις, *Artemis*, st. Ἀρτεμιδ.

πολῖτις, *free woman*, st. πολῖτιδ.

ἀνδρωνῖτις, *men's chamber*, st. ἀνδρωνῖτιδ.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

Stems in τ.	Stems in δ. Not Oxytone.
τὸ χρῆμα, *thing*, st. χρηματ.	ἡ ὑπηρέτις, *handmaid*, st. ὑπηρετιδ.
κῦμα, *wave*, st. κῡματ.	πρεσβῦτις, *old woman*, st. πρεσβῡτιδ.

There is one neuter stem in ι*τ*, namely, μέλι, *honey*, gen. μέλιτος, dat. μέλιτι.

DENTAL STEMS IN ντ

50 *Additional examples for practice*

ὁ ἐλέφας, *elephant*, st. ἐλεφαντ.
ἱμάς, *thong*, st. ἱμαντ.
γίγας, *giant*, st. γιγαντ.
ἀνδριάς, *statue*, st. ἀνδριαντ.
δράκων, *dragon*, st. δρακοντ.
θεράπων, *servant*, st. θεραποντ.
Ξενοφῶν, *Xenophon*, st. Ξενοφωντ.

STEMS IN DENTAL NU

51. *Additional examples for practice*

ὁ αἰών, *age*, st. αἰων.
ἀμπελών, *vineyard*, st. ἀμπελων.
κλών, *twig*, st. κλων.
λειμών, *meadow*, st. λειμων.
χειμών, *winter*, st. χειμων.
παιᾶν, *battle-song*, st. παιᾱν.
μήν, *month*, st. μην.
Τῑτᾶν, *Titan*, st. Τῑτᾱν.
ὁ αὐχήν, *neck*, st. αὐχεν.
λιμήν, *haven*, st. λιμεν.
ὁ, ἡ ἀλεκτρυών, *cock, hen*, st. ἀλεκτρυον.
ὁ, ἡ γείτων, *neighbour*, st. γειτον.
ὁ κανών, *rule*, st. κανον.
ἡ χιών, *snow*, st. χιον.
ἡ ἀκτῖς, *ray*, st. ἀκτῖν.
ὠδῖς, *pang*, st. ὠδῖν.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

52. The words Ποσειδῶν, Ἀπόλλων not only shorten their stem in the vocative, but also form their accusative from a stem without nu, as Ποσειδῶ, Ἀπόλλω. The forms Ἀπόλλωνα and Ποσειδῶνα are poetical and very rare. The accent is drawn back in the vocatives Ἄπολλον and Πόσειδον, and in a few others, as Ἀγάμεμνον.

STEMS IN LIQUID RHO

53. *Additional examples for practice*

ὁ ζωστήρ, *girdle*, st. ζωστηρ.
φώρ, *thief*, st. φωρ.
πάνθηρ, *panther*, st. πανθηρ.
Κᾶρ, *Carian*, st. Κᾱρ.
ὁ ἀήρ, *air* (*no plural*) st. ἀερ.
πράκτωρ, *tax-gatherer*, st. πρακτορ.
αἰθήρ, *ether* (*no plural*) st. αἰθερ.
οἰκήτωρ, *colonist*, st. οἰκητορ.

ὁ ἀστήρ, *star*, is declined like αἰθήρ, but the dative plural is ἀστράσι(ν) by metathesis.

STEMS IN NARROW VOWELS

54. *Additional examples for practice*

ἡ φύσις, *nature*, st. φυσι.
ποίησις, *making*, st. ποιησι.
δύναμις, *power*, st. δυναμι.
ὕβρις, *insolence*, st. ὑβρι.
στάσις, *faction*, st. στασι.
ὁ μάντις, *seer*, st. μαντι.
ὁ μῦς, *mouse*, st. μυ.
βότρυς, *grape-cluster*, st. βοτρυ.
στάχυς, *ear of corn*, st. σταχυ.
ἰχθύς, *fish*, st. ἰχθῡ.
ἡ δρῦς, *oak tree*, st. δρῡ.
ὀφρύς, *brow*, st. ὀφρῡ.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

56. Like πῆχυς are declined, ὁ πέλεκυς, *axe*; πρέσβυς, *old man*; and the plural of ἡ ἔγχελυς, *eel*.

N. πέλεκυς.	N. A. πελέκη	N. πελέκεις.
A. πέλεκυν.		A. πελέκεις.
G. πελέκεως.	G. D. πελεκέοιν	G. πελέκεων.
D. πελέκει.		D. πελέκεσι(ν).
N. πρέσβυς.	N. A. πρέσβη	N. πρέσβεις.
V. πρέσβυ		V. πρέσβεις.
A. πρέσβυν.		A. πρέσβεις.
G. πρέσβεως	G. D. πρεσβέοιν.	G. πρέσβεων.
D. πρέσβει.		D. πρέσβεσι(ν).

The singular is only used in poetry, but the dual and plural have in prose the meaning of *ambassadors*, for the singular of which πρεσβευτής is used.

N. ἔγχελυς.	ἐγχέλεις.
A. ἔγχελυν.	ἐγχέλεις.
G. ἐγχέλυος.	ἐγχέλεων.
D. ἐγχέλυι	ἐγχέλεσιν.

Observe the fact that the long final syllable in the genitive singular and plural of soft vowel stems does not prevent the accent from being on the antepenult.

57. Neuters of this class are very rare, ἄστυ being the only fully-declined word in common use. The genitive of ἄστυ is generally given as ἄστεος, but ἄστεως is the only form found in stone records and though there are many lines in poetry which require ἄστεως, there are none in which ἄστεος must be read. Other words, like νᾶπυ, *mustard*, only occur in the nominative and accusative singular. There are in Attic no neuters ending in iota.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

STEMS IN ευ

59. *Additional examples for practice*

ὁ ἱππεύς, *horseman.*
ἱερεύς, *priest.*
γραφεύς, *painter.*
Εὐβοεύς, *Euboean.*
Πειρᾱεύς, *Piraeus* (*no plural*).
Ἐρετριεύς, *dweller in Eretria.*

60. The accusative plural of masculine stems in ευ ought not to be contracted to -ει̃ς or ης. The contracted form does not occur in stone records or in Attic comedy—the only true criteria. It is possible that Xenophon used it, but he often sins against his native tongue.

STEMS IN OMICRON AND OMEGA

61. Words from stems in omicron have naturally no plural, and Γοργώ, which has, forms its plural from the stem Γοργον.

Λητώ, *Leto.* st. Λητο. πάτρως, *paternal uncle.* st. πατρω.
ἠχώ, *echo.* st. ἠχο. μήτρως, *maternal uncle.* st. μητρω.
Ἰώ, *Io.* st. Ἰο.

STEMS WHICH ELIDE SIGMA

62. Proper names in -κλέης contract in all cases, and doubly in the dative singular, as Ἡρακλέης, *Heracles* (*the hero*).

N. Ἡρακλῆς.
V. Ἡρακλεῖς.
A. Ἡρακλέᾱ.
G. Ἡρακλέους.
D. Ἡρακλεῖ.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

63. When proper names like Δημοσθένης require a plural, they take the first declension forms, as οἱ Ἀριστοφάναι in Plato, *Sympos.* 218, B.

64. *Additional examples for practice.*

ὁ Σωκράτης, *Socrates.*
Σοφοκλῆς, *Sophocles.*
τὸ ὄρος, *mountain.*
ἄνθος, *flower.*
ψεῦδος, *lie.*
ἔθνος, *nation.*
τεῖχος, *wall*

CHAPTER VIII

§§ xxx, ff.

65. THERE are also some contracted adjectives with only two terminations, as εὔνους, εὔνουν, *well-disposed*, εὔπνους, *airy*, εὔρρους, *fluent.* They have this peculiarity, that they do not contract their nominative or accusative plural neuter, *e.g.*, εὔπλοα, εὔπνοα, εὔρροα.

66. Like ἵλεως are declined ἀγήρως, *exempt from old age*, ἀξιόχρεως, *substantial*, and a few others, among which are the compounds of πλέως, *full*, as ἀνάπλεως, περίπλεως, ἔμπλεως. The neuter plural is very rare. Plato has ἵλεα as neuter plural nominative of ἵλεως. The simple πλέως is itself irregular.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

	Singular			Plural		
n.	πλέως.	πλέᾱ.	πλέων.	πλέῳ	πλέαι.	πλέα.
a.	πλέων.	πλέᾱν.	πλέων.	πλέως.	πλέᾱς.	πλέα.
g.	πλέω.	πλέᾱς.	πλέω.	πλέων.	πλέων.	πλέων.
d.	πλέῳ.	πλέᾳ.	πλέῳ.	πλέως.	πλέαις.	πλέως.

For σῶς, *safe*, see *infra*, p. 140, § 74.

67. Like ἡδύς are declined γλυκύς, *sweet*; εὐρύς, *broad*; βραχύς, *short*; ταχύς, *swift*; θῆλυς, *feminine*; and others.

Unlike substantives, adjectives do not contract εα: as ἄστη, but ἡδέα.

The compounds of πῆχυς are exceptions to this rule, as διπήχη, τριπήχη, etc., not διπήχεα, τριπήχεα.

Like μέλας is declined τάλας, τάλαινα, τάλαν, *wretched*.

68. The adjective χαρίεις is anomalous in retaining σσ in its feminine forms in Attic writers. The feminine of φωνήεις is not found in Attic, but the feminine substantive μελιτοῦττα, *honey-cake*, is really the contracted feminine of μελιτόεις, as πλακοῦς, *flat-cake* is the contracted masculine of πλακόεις. The class is altogether rare in pure Attic though in other dialects it is not uncommon, *e.g.*, νιφόεις *snowy*; τῑμήεις, *precious*; ὑλήεις, *wooded*; πτερόεις, *winged*.

69. In adjectives like εὐγενής, if the ης of the nominative is preceded by a vowel, εα contracts to α, not to η, as ὑγιής, *healthy* (stem ὑγιεσ).

Singular			Plural		
n.	ὑγιής.	ὑγιές.	n.a.v.	ὑγιεῖς.	ὑγιᾶ.
v.	ὑγιές.		g.	ὑγιῶν.	
a.	ὑγιᾶ.	ὑγιές.	d.	ὑγιέσι.	
g.	ὑγιοῦς.		Dual		
d.	ὑγιεῖ.		n.a.v.	ὑγιῆ.	
			g.d.	ὑγιοῖν.	

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

Barytone adjectives have the accent in the genitive plural on the last syllable but one, contrary to p. 123, § 30, as *συνήθων* for *συνηθέων*.

70. *Additional examples for practice*

σαφής, clear.	*εὐώδης, fragrant.*
εὐτελής, cheap.	*ἐπιφανής, notable.*
αὐθάδης, self-willed.	*εὐήθης, simple.*
αὐτάρκης, self-sufficient.	*ἐνδεής, deficient in.*
εὐφυής, well-made.	*ὑποδεής, inferior.*
τριήρης, triply-fitted.	*εὐδαίμων, prosperous.*
ἡδίων, sweeter.	*πλείων, more.*

Of these *τριήρης* is only used in the feminine (sc. *ναῦς, a trireme*), and *πλείων* is, as stone records show, somewhat irregular, retaining *ει* before long vowels or diphthongs only and showing *ε* before short vowels.

The forms with the diphthong are however used in poetry when required by the metre.

SINGULAR

n.	*πλείων.*	*πλέον, πλεῖν.*
a.	*πλέονα, πλείω.*	*πλέον, πλεῖν.*
g.	*πλέονος.*	
d.	*πλέονι.*	

PLURAL

n.	*πλέονες, πλείους.*	*πλέονα, πλείω.*
a.	*πλέονας, πλείους.*	*πλέονα, πλείω.*
g.	*πλεόνων.*	
d.	*πλέοσι(ν).*	

71. Many of the adjectives of one termination ought

Vowels long by nature, except ι and υ, are marked long, unless they carry the circumflex accent.

rather to be considered as substantives of common gender, as φυγάς, ὁ, ἡ, (stem φυγαδ), *exiled;* αὐτοκράτωρ, ὁ, ἡ, *plenipotentiary, arbitrary;* φιλόπολις, ὁ, ἡ, *patriotic;* (stem φιλοπολιδ). Occasionally the poets formed a neuter even to these, as neuter plural αὐτοκράτορα. The compounds of χάρις have a neuter even in prose, as εὔχαρις, ὁ, ἡ, εὔχαρι, τό, *winning.*

	Singular		Plural	
n.	εὔχαρις.	εὔχαρι.	εὐχάριτες.	εὐχάριτα.
a.	εὔχαριν.	εὔχαρι.	εὐχάριτας.	εὐχάριτα.
g.	εὐχάριτος.		εὐχαρίτων.	
d.	εὐχάριτι.		εὐχάρισι,	

72. The compounds of πούς form a neuter in -πουν, *e.g.*, ἄπους, *without feet, halt.*

	Singular		Plural	
n.	ἄπους.	ἄπουν.	ἄποδες.	ἄποδα.
a.	ἄποδα.	ἄπουν.	ἄποδας.	ἄποδα.
g.	ἄποδος.		ἀπόδων.	
d.	ἄποδι.		ἄποσι(ν).	

Some compounds prefer to form their accusative singular masculine in -πουν, as πουλύπους, *many-footed*, acc. πουλύπουν.

73. πρᾶος, *gentle*, has some of its forms from a stem πρᾱ̃υ of the third declension.

	Singular		
n.	πρᾶος.	πρᾱεῖα.	πρᾶον.
a.	πρᾶον.	πρᾱεῖαν.	πρᾶον.
g.	πρᾴου.	πρᾱείας.	πρᾴου.
d.	πρᾴῳ.	πρᾱείᾳ.	πρᾴῳ.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

PLURAL

n.	πρᾶοι.	πρᾱεῖαι.	πρᾶ́εα.
a.	πρᾴους.	πρᾱείᾱς.	πρᾱ́εα.
g.	πρᾱ́έων.	πρᾱείων.	πρᾱ́έων.
d.	πρᾴοις or πρᾱ́έσι.	πρᾱείαις.	πρᾴοις or πρᾱ́έσι.

74. σῶς, *safe*, forms most of its cases from the stem σωο.

SINGULAR

n.	σῶς.	σώᾱ.	σῶν.
a.	σῶν.	σώᾱν.	σῶν.
g.	σώου.	σώᾱς.	σώου.
d.	σώῳ.	σώᾁ.	σώῳ.

PLURAL

n.	σῷοι or σῶς.	σῶαι	σῶα or σᾶ.
a.	σώους or σῶς.	σώᾱς.	σῶα or σᾶ.
g.		σώων.	
d.	σώοις.	σώαις.	σώοις.

CHAPTER IX

§§ XL.—XLIII

COMPARISON

75. THE words παλαιός, *ancient*, and σχολαῖος, *slow*, seem also to have the forms in omicron, as παλαιότερος, σχολαιότερος, precisely as the greater number of adjectives in αιο.

76. Like πρῳ̃ος, *early*, and ὄψιος, *late*, are also compared

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the poetical adjectives πλήσιος, *near*, and εὔδιος, *calm*. The words μέσος, *middle*, and ἴσος, *equal*, which from their meaning are rarely compared, have once or twice the forms μεσαίτερος, μεσαίτατος ; ἰσαίτερος, ἰσαίτατος.

The word φίλος has in good writers the analytic comparative μᾶλλον φίλος, and superlative μάλιστα φίλος. The form φίλτερος is purely poetical and φίλτατος is in prose almost entirely confined to the vocative ὦ φίλτατε, *my dearest friend*, and the neuter plural τὰ φίλτατα used as a substantive, *our nearest and dearest*.

77. Of adjectives in -ων, the words πίων, *fat*, and πέπων, *ripe*, form their comparative and superlative irregularly, but they are very rare indeed.

πίων.	πῑότερος.	πῑότατος.
πέπων.	πεπαίτερος.	πεπαίτατος.

78. A few adjectives in ος are irregular in taking -έστερος, -έστατος, viz., ἄκρᾱτος, *pure* ; ἐρρώμενος, *strong* ; ἄφθονος, *abundant*.

ἀκρᾱτέστερος.	ἀκρᾱτέστατος.
ἐρρωμενέστερος.	ἐρρωμενέστατος.
ἀφθονέστερος.	ἀφθονέστατος.

79. The words ὑβριστής, *insolent* (*man*), and ἐπίχαρις, *charming*, form their comparative and superlative as if from ὑβριστός and ἐπιχάριτος.

ὑβριστότερος.	ὑβριστότατος.
ἐπιχαριτώτερος.	ἐπιχαριτώτατος.

80. Of comparatives and superlatives formed from adverbial, prepositional, or indeclinable positives, the following are of most frequent occurrence—

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πέραν, on the other side; περαίτερος, further.

ὑπέρτερος, upper, further; ὑπέρτατος, uppermost (from prep. *ὑπέρ, over*).

ὕστερος, latter, later; ὕστατος, last, latest.

προὐργιαίτερος, more serviceable; προὐργιαίτατος, most serviceable (from *προὔργου, ὁ, ἡ, τό*).

81. As in all languages, there are in Greek many adjectives, which for euphonic or other reasons do not form their comparatives and superlatives by inflexional change. These generally use *μᾶλλον* and *μάλιστα*, as *magis* and *maxime* are used in Latin; as *μᾶλλον δῆλος, more plain, δῆλος μάλιστα*, or *μάλιστα δῆλος, most plain.*

CHAPTER X

§ XLIV

ADVERBS

82. There are many adverbs besides those formed from adjectives. They may be formed from substantival or verbal stems, and many are of a formation now difficult to trace. Some are simply cases of adjectives or substantives. Thus in forms like *φίλως* we really see the remnants of the ablative case in Greek, as in *οἴκοι, at home*, we see the locative case of *οἶκος, house.* The dative supplies a great number, as—

δημοσίᾳ, publicly, from *δημόσιος, public.*
ἰδίᾳ, privately, from *ἴδιος, private.*
σπουδῇ, zealously, from *σπουδή, zeal.*

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83. Some are formed from substantive stems by the suffix -δον, as κυνηδόν, *like a dog*, and a great number from verbal stems by the suffixes -δην and -τι, as φύρδην, *mixedly*, from φύρειν, *to mix*, ἑλληνιστί, *in Greek*, from Ἑλληνίζειν, *to speak Greek*. Others are really phrases like the English *at random*, as ἐκποδών, *out of the way* (for ἐκ ποδῶν).

84. For a large class no general principle of formation can be given. Such are ἄλις, *enough*; αὖθις, *again*; πάλιν, *back*; αὐτίκα, *immediately*; ἐκεῖ, *there*.

85. But many adverbs of place are formed by the three suffixes -ι, -θεν (attached to the stem or the modified stem), and -δε (attached to the accusative), as οἴκοι, *at home*, οἴκοθεν, *from home*, from οἶκος, *house*. In Attic prose we do not find -δε attached to the accusative singular. With the accusative of plural names of places it is often found, and then combines with the plural sigma of the case to form -ζε, as Ἀθήναζε, *to Athens* (for Ἀθήνασδε).

86. The chief adverbs of time are πότε, *when?* ὁπότε, *when?* (indirect), τότε, *then*, ὅτε, ὁπότε, *when*.

CHAPTER XI

§§ XLVI

87. The cardinal, ordinal, and adverbial numerals are as follows—

Sign.	Cardinal.	Ordinal.	Adverb.
1 α′	εἷς, μία, ἕν *one*	ὁ πρῶτος, *the first*	ἅπαξ, *once*
2 β′	δύο	δεύτερος	δίς
3 γ′	τρεῖς, τρια	τρίτος	τρίς

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Sign.	Cardinal.	Ordinal.	Adverb.
4 δ′	τέτταρες, τέτταρα	τέταρτος	τετράκις
5 ε′	πέντε	πέμπτος	πεντάκις
6 ϛ′	ἕξ	ἕκτος	ἑξάκις
7 ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8 η′	ὀκτώ	ὄγδοος	ὀκτάκις
9 θ′	ἐννέα	ἔνατος	ἐνάκις
10 ι′	δέκα	δέκατος	δεκάκις
11 ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12 ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13 ιγ′	τρεῖς(τρία)καὶ δέκα	τρίτος καὶ δέκατος	τρισκαιδεκάκις
14 ιδ′	τέτταρες καὶ δέκα	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15 ιε′	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16 ις′	ἑκκαίδεκα	ἕκτος καὶ δέκατος	ἑκκαιδεκάκις
17 ιζ′	ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	ἑπτακαιδεκάκις
18 ιη′	ὀκτωκαίδεκα	ὄγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19 ιθ′	ἐννεακαίδεκα	ἔνατος καὶ δέκατος	ἐννεακαιδεκάκις
20 κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
25 κ′ε′	εἴκοσι πέντε	εἰκοστὸς πέμπτος	εἰκοσάκις πεντάκις
30 λ′	τριᾶκοντα	τριᾱκοστός	τριᾱκοντάκις
40 μ′	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50 ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80 π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90 ϟ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100 ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200 σ′	διᾱκόσιοι, αι, α	διᾱκοσιοστός	διᾱκοσιάκις
300 τ′	τριᾱκόσιοι, αι, α	τριᾱκοσιοστός	τριᾱκοσιάκις
400 υ′	τετρακόσιοι, αι, α	τετρακοσιοστός	τετρακοσιάκις
500 φ′	πεντακόσιοι, αι, α	πεντακοσιοστός	πεντακοσιάκις

Vowels long by nature, except ε and ο, are marked long, unless they carry the circumflex accent.

Sign.	Cardinal.	Ordinal.	Adverb.
600 χ′	ἑξακόσιοι, αι, α	ἑξακοσιοστός	ἑξακοσιάκις
700 ψ′	ἑπτακόσιοι, αι, α	ἑπτακοσιοστός	ἑπτακοσιάκις
800 ω′	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	ὀκτακοσιάκις
900 ϡ	ἐνακόσιοι, αι, α	ἐνακοσιοστός	ἐνακοσιάκις
1000 ,α	χίλιοι, αι, α	χῑλιοστός	χῑλιάκις
2000 ,β	δισχίλιοι, αι, α	δισχῑλιοστός	δισχῑλιάκις
3000 ,γ	τρισχίλιοι αι, α	τρισχῑλιοστός	τρισχῑλιάκις
10000 ,ι	μῦριοι, αι, α	μῡριοστός	μῡριάκις

88. The letters of the alphabet were used, as is shown in the second column, as signs of the numbers. To form compound numbers *καί* was often used, in which case the smaller number was put first, as εἴκοσιν ἕξ, *twenty-six*, but ἓξ καὶ εἴκοσι, *six-and-twenty*. So εἰκοστὸς ἕκτος, *twenty-sixth*, but ἕκτος καὶ εἰκοστός, *six-and-twentieth*. Compounds of 8 or 9 are often expressed by means of the participles of δέω, *I lack*, as δυοῖν δέοντα τριάκοντα, *thirty lacking two, i.e. twenty-eight*, ἑνὸς δέον τριᾱκοστὸν ἔτος, *the thirtieth year save one*, — *the twenty-ninth year*.

89. **Fractions** were expressed in different ways. Fractions with the general formula $\frac{1}{m}$ our *quarter*, *fifth*, etc., were expressed by compounds with μόριον, as τριτημόριον = $\frac{1}{3}$, πεμπτημόριον = $\frac{1}{5}$, etc. Fractions with the formula $\frac{n}{m}$ were expressed by phrases like τῶν πέντε τὰ τρία μέρη = $\frac{3}{5}$, τῶν ἑπτὰ αἱ δύο μοῖραι = $\frac{2}{7}$. Fractions with the general formula $\frac{m-1}{m}$ might be expressed as the last, or in a shorter way. Thus τῶν ἑπτὰ τὰ ἓξ μέρη, or simply τὰ ἓξ μέρη = $\frac{6}{7}$.

90. The most important general adjectives of quantity are ἕκαστος, *each*; ἑκάτερος, *either*; πᾶς, *all*; ποστός, ὁποστός,

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which in a series? (Lat. *quotus?*), πολύς, *much*; ὀλίγοι, *few*. The adverbs are ἑκαστάκις, *every time*; πολλάκις, *often*; πλειστάκις, *very often*; ὀλιγάκις, *seldom*.

91. When αὐτός comes between an article and substantive it acquires the meaning *same*, as ὁ αὐτὸς ἀνήρ, *the same man*. It often coalesces by crasis with those forms of the article which end in a vowel, as—

SINGULAR

n.	αὐτός.	αὐτή.	ταὐτό, ταὐτόν.
a.	τὸν αὐτόν.	τὴν αὐτήν.	ταὐτό, ταὐτόν.
g.	ταὐτοῦ.	τῆς αὐτῆς.	ταὐτοῦ.
d.	ταὐτῷ.	ταὐτῇ.	ταὐτῷ.

PLURAL

n.	αὐτοί.	αὐταί.	ταὐτά.
a.	τοὺς αὐτούς.	τὰς αὐτάς.	ταὐτά.
g.		τῶν αὐτῶν.	
d.	τοῖς αὐτοῖς.	ταῖς αὐταῖς.	τοῖς αὐτοῖς.

DUAL

n. a. v. ταὐτώ. g. d. τοῖν αὐτοῖν.

92. Like οὗτος are declined—

τοσοῦτος.	τοσαύτη.	τοσοῦτο(ν), *so great.*
τοιοῦτος.	τοιαύτη.	τοιοῦτο(ν), *such.*
τηλικοῦτος.	τηλικαύτη.	τηλικοῦτο(ν), *so old.*

But the tau of the forms of οὗτος beginning in that letter is dropped, as ταῦτα, but τοσ-αῦτα; and the nominative and accusative singular neuter may end in nu.

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With the same meaning as these forms we also find τοσόσδε, τοιόσδε, and τηλικόσδε declined regularly, except that they have the suffix -δε appended.

93. In the following tables the pronouns and the adverbs formed from their stems are arranged so as best to show their relations to one another.

PRONOMINAL ADJECTIVES

interrogative	indefinite	demonstrative	relative
τίς, *who?*	τις, *some one*	ὅδε, οὗτος, *this*	ὅς, ὅστις, *who*
πότερος, *uter? which of two?*	πότερος, *one of two* (*alteruter*)	ἕτερος, *the one of two* (*alter*)	ὁπότερος, *which of two*
πόσος, *how great? how much?* (*quantus, quot*)	ποσός, *of some size or number*	τόσος, τοσόσδε τοσοῦτος, *so great, so much* (*tantus, tot*)	ὅσος, ὁπόσος, *how great, how much* (*quantus, quot*)
ποῖος, *of what quality?* (*qualis*)	ποιός, *of some quality*	τοῖος, τοιόσδε, τοιοῦτος, *of such a quality* (*talis*)	οἷος, ὁποῖος, *of which quality* (*qualis*)
πηλίκος, *how old?*	πηλίκος, *of some age*	τηλίκος, τηλικόσδε, τηλικοῦτος *of such age*	ἡλίκος, ὁπηλίκος, *of which age*

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PRONOMINAL ADVERBS

interrogative	indefinite	demonstrative	relative
πού, *where?*	που, *somewhere*	ἐνθάδε, ἐνταῦθα } *here, there*	οὗ, ὅπου, *where*
πόθεν, *whence?*	ποθέν { *from, somewhere*	ἐνθένδε, ἐντεῦθεν } *from here, there*	ὅθεν, ὁπόθεν } *whence*
ποῖ, *whither?*	ποι { *some whither*	ἐνταυθοῖ, *thither*	οἷ, ὅποι, *whither*
πότε, *when?*	ποτέ, *sometime*	τότε, *then*	ὅτε, ὁπότε, *when*
πηνίκα { *at what hour?*		τηνικάδε, τηνικαῦτα, τηνίκα } *at that hour*	ἡνίκα, ὁπηνίκα { *at which hour*
πῶς, *how?*	πως, *somehow*	ὧδε, οὕτως } *thus*	ὡς, ὅπως, *as*
πῇ, *in what way?*	πῃ, *in some way*	ταύτῃ, τῇδε } *in this way*	ᾗ, ὅπῃ { *in which way*

CHAPTER XII

§§ LV. ff

GENERAL REMARKS ON VERBAL FORMS

94.—Double Forms.

Besides the third plural imperative active forms like λῡ́ον-

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των, λῡσάντων, and the middle forms λῡέσθων, λῡσάσθων, λελύσθων, and the passive λυθέντων, we find in late Greek λῡέτωσαν, λῡσάτωσαν, λῡέσθωσαν, λῡσάσθωσαν, λελύσθωσαν, λυθήτωσαν. Such forms, however, are never found in stone records or in verse till after Alexander the Great, and are therefore when found in Attic prose texts to be regarded as late alterations of the shorter forms.

95. Such optative active forms as λύσαις, λύσαι, λύσαιεν for λύσειας, λύσειε(ν), and λύσειαν, are equally suspicious in Attic prose; as are also forms of the passive optative such as λυθείητον for λυθεῖτον. They are not found in Attic verse.

96. The ending -ῃ for ει in the second person singular present and futures, indicative, middle, and passive is certainly late.

97. In late writers the pluperfect indicative active is thus inflected—

Singular	Plural
λελύκειν	λελύκειμεν
λελύκεις	λελύκειτε
λελύκει	λελύκεισαν

99. **Auxiliary Tenses.**—The perfect and pluperfect active indicative may be expressed by the participle and the substantive verb, as λελυκὼς εἰμι, λελυκὼς ἦν.

The same is true of the middle and passive, as λελυμένος εἰμί, λελυμένος ἦν. The subjunctive and optative perfect active are more frequently expressed in this way than by λελύκω and λελυκοίην, namely, λελυκὼς ὦ, λελυκὼς εἴην.

For future perfect, λελυκὼς ἔσομαι was used.

100. **The Perfect Imperative.**—This tense is not used in the active voice except when the perfect has a present meaning, and then the second person singular always ends in -θι. Thus from κέκρᾱγα, *I shout*, we have the imperative

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(2) *κέκραχθι.*
(3) *κεκρᾱ́γάτω.*
Pl. (2) *κεκρᾱ́γατε.*

In the middle and passive the third person singular is common in such phrases as *ταῦτα εἰρήσθω, let these things be said.* The second person singular is hardly used except when the perfect has a present meaning, as, *μέμνησο remember;* from *μέμνημαι, I remember; πέπανσο, quiesce.*

101. **Future middle and passive.**—There is no lack of futures with a passive meaning seeing that in addition to the future tense common to both the middle and the passive voices we have also forms like *λυθήσομαι* and *λελύσομαι,* and in the case of verbs from consonant stems sometimes another like *τραφήσομαι* from the strong aorist *ἐτράφην.*

102. **Future middle in form, active in meaning.**—Another peculiarity of the future is that a very large class of verbs have a future middle in form but active in meaning. In fact, almost all verbs which denote the exercise of the bodily functions have this peculiarity. Many of these verbs are already deponents, and are not included in the following list. The most important are.

103. *ᾄδειν, sing, ᾄσομαι*
ἀλαλάζειν, shout, ἀλαλάξομαι.
βοᾶν, cry, βοήσομαι.
γελᾶν, laugh, γελάσομαι.
γηρῡ́ειν (poet.) *cry, γηρῡ́σομαι,*
γρύζειν, grunt, γρύξομαι.
κέκρᾱγα, cry aloud, κεκράξομαι.
κέκλαγγα, scream, κεκλάγξομαι.
κωκῡ́ειν, wail, κωκῡ́σομαι.
οἰμώζειν, lament, οἰμώξομαι.
ὀλολύζειν, shriek, ὀλολύξομαι.
ὀτοτύζειν, wail, ὀτοτύξομαι.

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ἀκούειν, hear, ἀκούσομαι.
θιγγάνειν, (poet.) *touch, θίξομαι.*

104. *δάκνειν, bite, δήξομαι.* *πτύειν, spit, πτύσομαι.*
ἐσθίειν, eat, ἔδομαι. *ῥοφεῖν, gobble, ῥοφήσομαι.*
λάπτειν, lap, λάψομαι. *τρώγειν, gnaw, τρώξομαι,*
πίνειν, drink, πίομαι. *χάσκειν, gape, χανοῦμαι.*

105. *ἀπαντᾶν, meet, ἀπαντήσομαι.* *θρώσκειν, leap, θοροῦμαι.*
νεῖν, swim, νεύσομαι.
βαδίζειν, walk, βαδιοῦμαι. *πηδᾶν, leap, πηδήσομαι.*
πλεῖν, sail, πλεύσομαι.
-βαίνειν, go, -βήσομαι. *ῥεῖν, flow, ῥεύσομαι.*
(βλώσκειν), (poet.) *go, μολοῦμαι.* *σπουδάζειν, hasten, σπουδάσομαι.*
ἀπο-διδράσκειν, run away, ἀπο-δρᾶσομαι. *(τρέχειν), run, δραμοῦμαι.*
φεύγειν, flee, φεύξομαι.
διώκειν, pursue, διώξομαι. *χωρεῖν, proceed, χωρήσομαι.*
θεῖν, run, θεύσομαι. *παίζειν, play, παίσομαι.*
πίπτειν, fall, πεσοῦμαι.
κάμνειν, be weary, καμοῦμαι.
φθάνειν, get before, φθήσομαι.
ὑστερεῖν, be behindhand, ὑστερήσομαι.

106. *(βιῶναι* aor.), *live, βιώσομαι.* *εἶναι, be, ἔσομαι.*
ἀποθνήσκειν, die, ἀποθανοῦμαι.
-γηράσκειν, grow old, -γηρᾶσομαι. *πάσχειν, suffer, πείσομαι.*
(τλῆναι aor.) *endure, τλήσομαι.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

107. λαγχάνειν, *obtain*, λήξομαι.
λαμβάνειν, *take*, λήψομαι.
κιγχάνειν, (poet) *find*, κιχήσομαι.
τυγχάνειν, *obtain*, τεύξομαι.
ἁρπάζειν, *seize*, ἁρπάσομαι.
κλέπτειν, *steal*, κλέψομαι.
πλεονεκτεῖν, *be grasping*, πλεονεκτήσομαι.

108. Intellectual or emotional activity is expressed by

ἁμαρτάνειν, *err*, ἁμαρτήσομαι.
γιγνώσκειν, *know*, γνώσομαι.
μανθάνειν, *learn*, μαθησόμαι.
σκώπτειν, *jeer*, σκώψομαι.
τωθάζειν, *mock*, τωθάσομαι.
θαυμάζειν, *admire*, θαυμάσομαι.
ἀπολαύειν, *enjoy* ἀπολαύσομαι.
ὑβρίζειν, *insult*, ὑβριοῦμαι.
ὄμνυναι, *swear*, ὀμοῦμαι.

109. There are many more, some of which oscillate between the active and the middle.

110. **Remarks on Contracted Verbs.**—The following irregularities are to be remembered :—

(1) The verbs ζῶ, *live*; χρῶ, *answer* (of an oracle); χρῶμαι, *use*; διψῶ, *thirst*; πεινῶ, *hunger*; σμῶ, *smear*; though from alpha stems contract in eta, as, ζῶ, ζῇς, ζῇ, ζῶμεν, ζῆτε, ζῶσι, subjunctive, ζῶ, ζῇς, etc., infinitive, ζῆν.

κνῶ, *scrape*; and ψῶ, *rub*; occasionally contract in eta also.

(2) The verb ῥῑγῶ, *shiver with cold*, contracts in ω and ῳ, instead of ου and οι, as, infinitive ῥῑγῶν; subjunctive third singular ῥῑγῷ; optative third singular ῥῑγῴη; participle ῥῑγῶν, ῥῑγῶσα, ῥῑγῶν, gen. ῥῑγῶντος.

(3) Words like χέω only contract when the vowel epsilon is

followed by another epsilon and before the endings εις and ει of the active. In all other cases their formation is identical with that of λύω. The only exceptions are δέω, *I bind:* and ξέω, *I smooth;* which in Attic always contract like polysyllables, δῶ, δεῖς, δεῖ, δοῦμεν, δεῖτε, δοῦσι, ξῶ, ξεῖς, ξεῖ, ξοῦμεν, ξεῖτε, ξοῦσι; imperfect ἔδουν, ἔξουν, etc. But δέω, *I lack,* is like all other dissyllabic verbs in -εω, δέω, δεῖς, δεῖ, δέομεν, δεῖτε, δέουσι; imperfect ἔδεον, ἔδεις, ἔδει, etc.

The verb λοέω, *wash,* contracts in Attic to λούω, but those persons which have a short connecting vowel are formed as if from λόω, and then contract; *e.g.*

λόομεν	becomes	λοῦμεν.
λόετε	,,	λοῦτε.
ἔλοον	,,	ἔλουν.
λόεσθαι	,,	λοῦσθαι.
λοόμενος	,,	λούμενος.

CHAPTER XIII

THE TENSE-SYSTEM OF REGULAR VERBS IN OMEGA

115. You must carefully observe that in no tense of λύω is there any stem-form shorter than λυ, which we call the present stem. It may therefore also be called the verbal stem, as there is no part of the verb in which the syllable λυ is not found. The same is true of all pure verbs, that is, verbs which have the omega of the first person singular present indicative active preceded by a vowel. Of course contracted verbs belong to this class, as τῑμῶ, φιλῶ, and δηλῶ

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were originally τῑμάω, φιλέω, and δηλόω. This is a very important class of verbs, and far more Greek verbs belong to it than to any other.

Many impure verbs also belong to this group, that is, have their present stem and their verbal stem identical, such as λέγω, *I say*, and πλέκω, *I plait*. But with most impure verbs the case is different. Thus of the verbs which you have learned, if you take φεύγω or λείπω, you will observe that the present stems φευγ and λειπ are not the shortest stem-forms in the verb. For φεύγω has for aorist ἔφυγον, of which φυγ is the stem, and λείπω forms an aorist ἔλιπον from the stem λιπ.

116. We may now go further than we did on p. 65 and may divide our verbs in a better way than by the letters in which their stems end, for we have learned that some verbs have no stem-form shorter than the present stem and that others have.

This at once separates all Greek verbs in omega into two great groups—

I. Verbs in which the present stem and verb-stem are identical.

II. Verbs in which the present stem and verb-stem are different.

To the former of these groups belong the vast majority of Greek verbs. The latter embraces a comparatively small number of verbs, but from the nature of their meaning the verbs which belong to it occur for the most part very frequently, and so appear to be more numerous than they are.

117. If we examine the verbs which belong to the second group, we shall see that the present stem may conveniently be regarded as enlarged from the shorter stem-form or verb-stem, but in different ways. We may thus divide the second

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group into smaller groups according to the way in which the present stem, differs from the verb-stem.

118. I. The vowel of the present stem is longer than in the verb-stem.

φεύγω, flee.	verb-stem, *φυγ.*
λείπω, leave.	„ *λιπ.*

119. II. In cases when the verb-stem ends in a labial, the present stem is increased by tau.

βλάπτω, hurt.	verb-stem, *βλαβ.*
τύπτω, strike.	„ *τυπ.*
κρύπτω, hide.	„ *κρυφ.*

120. III. The present stem is longer than the verb-stem by certain letters which arise from the coalescing of the final letter of the verb-stem and the semi-vowel y represented in Greek by iota.

(1) The palatals kappa, gamma, chi unite with this iota to form *ττ* (*σσ*).

κηρύττω, proclaim	for *κηρυκ-ι-ω.*
τάττω, order	for *ταγ-ι-ω.*
ὀρύττω, dig	for *ὀρυχ-ι-ω.*

(2) Delta and occasionally gamma coalesce with the iota to form zeta.

κομίζω, carry	for *κομιδ-ι-ω.*
οἰμωζω, bewail	for *οἰμωγ-ι-ω.*

(3) Lambda by union with the iota becomes *λλ*.

βάλλω, throw	for *βαλ-ι-ω.*
στέλλω, equip	for *στελ-ι-ω.*

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(4) When the verb-stem ends in nu or rho the semi-vowel is thrown back into it.

τείνω, stretch	for *τεν-ι-ω.*
φθείρω, destroy	for *φθερ-ι-ω.*

121. IV. The present stem is longer than the verb-stem by nu or a syllable containing nu.

(1) by nu alone—

βαίνω, go.	verb-stem *βα.*
τέμνω, cut.	,, *τεμ.*

(2) by *αν*—

μανθάνω, learn.	verb stem *μαθ.*
βλαστάνω, grow.	,, *βλαστ.*

(3) by *νε*—

κυνέω, kiss.	verb-stem *κυ.*

122. V. The present stem is longer than the verb-stem by *σκ* or, when the verb-stem ends in a consonant, by *ισκ*, and sometimes by reduplication also.

γηράσκω, grow old	verb-stem *γηρᾱ.*
γιγνώσκω, come to know.	,, *γνω.*
εὑρίσκω, find.	,, *εὑρ.*

The last two classes must be regarded as quite irregular. Still more irregular are the two remaining classes.

123. VI. A short stem alternates with one enlarged by epsilon.

(1) The enlarged stem in epsilon belongs to the present, while other tenses are formed from the shorter.

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δοκῶ (έω), *seem.* verb-stem δοκ.
future δόξω (not δοκήσω).

(2) The shorter stem belongs to the present, while the other tenses are formed from the enlarged stem.

ἐθέλω, *wish.* verb-stem ἐθελ.
future ἐθελήσω.

124. VII. The verb draws upon quite different stems to form its different tenses, as ὁρῶ, *I see*; ὄψομαι, *I shall see*, εἶδον, *I saw*, from ὁρα, ὀπ, ἰδ, see p. 184.

CHAPTER XIV

THE TENSES IN DETAIL

125. **Present and Imperfect.**—The imperfect is formed from the present stem by prefixing the augment and adding the personal endings.

Verbs when compounded with a preposition have the augment immediately after the preposition, as εἰσβάλλω, *I throw into*, εἰσ-έ-βαλλον; εἰσάγω, *I introduce*, εἰσ-ἦγον. The prepositions σύν, *with*, and ἐν, *in*, which become assimilated to the first consonant of the simple verb, resume their true forms before the augment, συμβάλλω, *I throw together*, συν-έ-βαλλον, ἐμβάλλω, *I throw into*, ἐν-έ-βαλλον. ἐκ, *out of*, becomes ἐξ before the augment.

126. When the preposition ends in a vowel, the vowel is elided before the augment, ὑπο-γράφω, *I subscribe*, ὑπ-έ-γραφον. But περί, *about*, and πρό, *before*, never lose their

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vowel, although πρό may contract with ε to form ου, as προὔβαινον, for προ-έ-βαινον, *I went forward.* There are also some irregularities in augment.

127. (1) ε becomes ει, not η, in the verbs—

ἐᾶν, *leave*, εἴων.	ἕπεσθαι, *follow*, εἱπόμην.
ἐθίζειν, *accustom*, εἴθιζον.	ἔχειν, *have*, εἶχον.
ἑστιᾶν, *entertain*, εἱστίων.	ἑλίττειν, *roll*, εἵλιττον.
ἕλκειν, *draw*, εἷλκον.	ἕρπειν, *creep*, εἷρπον.

128. (2) Some verbs beginning with a vowel have the syllabic augment—

ὠνεῖσθαι, *buy.*	ἐωνούμην.
ὠθεῖν, *push.*	ἐώθουν.
οὐρεῖν, *make water.*	ἐούρουν.

129. (3) Some verbs have a double augment in Attic—

ἀντιβολεῖν, *entreat.*	ἠντεβόλουν.
ἀντιδικεῖν, *dispute.*	ἠντεδίκουν.
ἀμφισβητεῖν, *dissent.*	ἠμφεσβήτουν.
ἀμφιγνοεῖν, *doubt.*	ἠμφεγνόουν.
διαιτᾶν, *diet.*	ἐδιήτων.
διᾱκονεῖν, *serve.*	ἐδιηκόνουν.
ἀνέχεσθαι, *endure.*	ἠνειχόμην.
ἐνοχλεῖν, *trouble.*	ἠνώχλουν.
ἀνοίγειν, *open.*	ἀνέῳγον.
ἀμπέχεσθαι, *have on.*	ἠμπειχόμην.

130. **The second or strong aorist active and middle.** —Pure verbs cannot form this tense, and few even of impure verbs possess it. It is consequently very rare in Greek,

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hardly occurring at all except in such verbs as have a root for their stem. That it is often thought a common tense is due to the fact that the verbs which form it, though few in number, are in very frequent use. Its inflexion is for the indicative the same as that of the imperfect, and for the other moods the same as that of the present. Thus from λείπω we have the active aorist ἔλιπον, and from πείθω the middle aorist ἐπιθόμην.

ACTIVE

	IMPERFECT	PRESENT	
	Indicative.	*Subjunctive.*	*Optative.*
S. 1.	ἔλειπον.	λείπω.	λείποιμι.
2.	ἔλειπες.		
3.	ἔλειπε.	*Imperative.*	*Infinitive.*
D. 2.	ἐλείπετον.	λεῖπε.	λείπειν.
3.	ἐλειπέτην.		
P. 1.	ἐλείπομεν.		
2.	ἐλείπετε.	*Participle.*	
3.	ἔλειπον.	λείπων, λείπουσα, λεῖπον.	

Was, were leaving.

AORIST

S. 1.	ἔλιπον.	λίπω.	λιποιμι.
2.	ἔλιπες.		
3.	ἔλιπε.		
D. 2.	ἐλίπετον.	λίπε.	λιπεῖν.
3.	ἐλιπέτην.		
P. 1.	ἐλίπομεν.		
2.	ἐλίπετε.		
3.	ἔλιπον.	λιπών, λιποῦσα, λιπον.	

Left.

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MIDDLE

	IMPERFECT	PRESENT	
	Indicative.	*Subjunctive.*	*Optative.*
S. 1.	ἐπειθόμην.	πείθωμαι.	πειθοίμην.
2.	ἐπείθου.		
3.	ἐπείθετο.	*Imperative.*	*Infinitive.*
D. 2.	ἐπείθεσθον.	πείθου.	πείθεσθαι.
3.	ἐπειθέσθην.		
P. 1.	ἐπειθόμεθα.		
2.	ἐπείθεσθε.	*Participle.*	
3.	ἐπείθοντο.	πειθόμενος, η, ον.	

Was, were believing.

AORIST

S. 1.	ἐπιθόμην.	*Subjunctive.*	*Optative.*
2.	ἐπίθου.	πίθωμαι.	πιθοίμην.
3.	ἐπίθετο.		
D. 2.	ἐπίθεσθον.	*Imperative.*	*Infinitive.*
3.	ἐπιθέσθην.	πιθοῦ.	πιθέσθαι.
P. 1.	ἐπιθόμεθα.		
2.	ἐπίθεσθε.	*Participle.*	
3.	ἐπίθοντο.	πιθόμενος, η, ον.	

Believed.

131. **Future active and middle.**—The inflexion of the future is the same as that of the present, except that the future stem forms no subjunctive or imperative. The contracted future has the same inflexion as contracted presents. *E.g.*—

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	Present	Future
	Indicative	
S. 1.	φιλῶ, *I love.*	σπερῶ, *I shall sow.*
2.	φιλεῖς.	σπερεῖς.
3.	φιλεῖ.	σπερεῖ.
D. 2.	φιλεῖτον.	σπερεῖτον.
3.	φιλεῖτον.	σπερεῖτον.
P. 1.	φιλοῦμεν.	σπεροῦμεν.
2.	φιλεῖτε.	σπερεῖτε.
3.	φιλοῦσι.	σπεροῦσι.
	Optative	
S. 1.	φιλοίην.	σπεροίην.
2.	φιλοίης.	σπεροίης.
3.	φιλοίη.	σπεροίη.
D. 2.	φιλοῖτον.	σπεροῖτον, etc.
	Infinitive	
	φιλεῖν.	σπερεῖν.
	Participle	
	φιλῶν, -οῦσα, -οῦν.	σπερῶν, -οῦσα, -οῦν.

And so with the middle.

132. All stems ending in a vowel or a mute form their future by adding sigma to the stem. The sigma combines with gutturals to form xi, and with labials to form psi, while dentals are dropped before it. πλέκ-ω, *I plait*, πλέξω; βλάπ-τω, *I hurt*, βλάψω; ᾄδ-ω, *I sing*, ᾄσομαι; πράττω, *do* (πραγ), πράξω.

Vowel stems have their vowels long before sigma, that is, epsilon becomes eta, omicron becomes omega, alpha becomes eta except when preceded by epsilon, iota, or rho, in which

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case it is not changed, as ποιῶ (ἐω), ποιήσω; δηλῶ (όω), δηλώσω; ἐῶ (άω), *allow*, ἐάσω; ἰῶμαι (ἰάομαι), *heal*, ἰάσομαι; φυρῶ (άω), *knead*, φυρᾶσω; but βοῶ (άω), *shout*; βοήσομαι; τῑμῶ (άω), τῑμήσω.

133. The contracted future is formed by adding εω to the verb-stem, and then contracting; as τεν (verb-stem of τείνω, *stretch*), future τενέω, τενῶ. Stems ending in λ, μ, ν, ρ, form their futures in this way. The syllable preceding the contracted syllable is always short, νέμω, *assign*, νεμῶ; μιαίνω, *pollute*, μιανῶ; σπείρω, *sow*, σπερῶ; ἀγγέλλω, *report*, ἀγγελῶ.

134. Not a few stems in ε (present έω), most stems in ιδ (present ίζω), and a very few in αδ (present άζω), throw out the sigma in the future. Those in ε and αδ at once contract the colliding vowels, καλῶ (έω), *call*; future καλῶ (for καλέσω): βιβάζω, *bring*, future βιβῶ (for βιβάσω). But the stems in ιδ after dropping sigma add epsilon and contract, as πορίζω, *provide*, πορῶ for (ποριέω).

135. **The first or weak aorist active and middle.**—The stem is simply the future stem lengthened by alpha.

The stems in λ, μ, ν, ρ which form their future without sigma do not employ that letter in the aorist, but in compensation lengthen their vowel; short alpha becomes long after iota and rho, after other vowels and after consonants it becomes eta, ῥαίνω, *sprinkle*, ἔρρᾰνα; καθαίρω, *purify*, ἐκάθηρα.

Exceptions are—

μιαίνω, *pollute*, ἐμίηνα.
τετραίνω, *bore*, ἐτέτρηνα.

κοιλαίνω *hollow*, ἐκοιλᾰ́να.
λευκαίνω, *whiten*, ἐλεύκᾰνα.
ὀργαίνω, *enrage*, ὤργᾰνα.
ἰσχναίνω, *dry*, ἴσχνᾰνα.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

Epsilon becomes ει, and iota and upsilon are simply lengthened, as *μένω, remain*, ἔμεινα; *κρίνω, decide*, ἔκρῑνα.

136. **The perfect active.**—The same stem supplies the pluperfect active, the perfect and pluperfect middle and passive, and the third future, which has a passive sense.

The characteristic mark of the stem is its reduplication. The rules for reduplication are—

137. (1) Verbs beginning with a vowel have no reduplication proper, but simply lengthen the vowel, as ὁρμῶ (ά*ω*), *urge*, ὥρμηκα.

138. (2) Verbs beginning with a consonant followed by a vowel or by lambda, nu, or rho, repeat the initial consonant with epsilon, as *λύω, λέλυκα*—*γράφω, write, γέγραφα*; *πλέκω, plait, πέπλεχα*; *κνάω, scrape, κέκναικα*. But an aspirate is represented by the corresponding tenuis, as *φιλῶ, πεφίληκα*.

139. (3) In all other cases a verb beginning with two consonants takes only epsilon for its reduplication, as *κτείνω, kill*, ἔκτονα; *ζημιῶ, injure*, ἐζημίωκα.

Exceptions to (2) are all verbs beginning with ρ, γλ, γν, μν, which follow (3), as, *ῥίπτω, throw*, ἔρρῑφα; *γλύφω, carve*, ἔγλυμμαι (passive); *μνημονεύω, mention*, ἐμνημόνευκα; *γνωρίζω, point out*, ἐγνώρικα.

140. There are a strong and a weak perfect active.

The weak perfect active.—Kappa is added to the reduplicated verb-stem, the vowel following the rules laid down in § 132.

*δρῶ (ά*ω*), do, δράσω, δέδρᾶκα.*
*τῑμῶ (ά*ω*), τῑμήσω, τετῖμηκα.*

141. Stems in tau, delta, and theta throw out these consonants before kappa. as *ὀνειδίζω* (*ὀνειδ*), *reproach, ὠνείδικα*; *πείθω* (*πιθ*), *persuade, πέπεικα*. The vowel is occasionally changed, as *φθείρω* (*φθερ*), *destroy*, ἔφθαρκα.

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142. **The second or strong perfect.**—This is an old and comparatively rare tense, formed directly from the verb-stem. The vowel of the stem undergoes change, and a few stems in kappa, gamma, pi, and beta change these letters into the corresponding aspirates, as φεύγω (φυγ), *flee*, πέφευγα; πέμπω (πεμπ), *send*, πέπομφα.

143. **The perfect middle and passive.**—This tense is formed by adding the personal endings of the principal tenses of the middle directly to the perfect-stem without any connecting vowel. Stem λυ, perfect-stem λελυ, perfect middle λέλυ-μαι. When the stem ends in a consonant, the consonant is changed according to the rules laid down in page 111. The ending -νται of the third person plural is incompatible with consonantal stems, and in this case the periphrasis with εἰμί is always used. The following table gives an example of each class of consonant stems—

Palatal	Labial	Dental	Liquid
		Singular	
πέπλεγμαι.	γέγραμμαι.	πέπεισμαι.	ἔσπαρμαι.
πέπλεξαι.	γέγραψαι.	πέπεισαι.	ἔσπαρσαι.
πέπλεκται.	γέγραπται.	πέπεισται.	ἔσπαρται.
		Plural	
πεπλέγμεθα.	γεγράμμεθα.	πεπείσμεθα.	ἐσπάρμεθα.
πέπλεχθε.	γέγραφθε.	πέπεισθε.	ἔσπαρθε.
πεπλεγμένοι εἰσί.	γεγραμμένοι εἰσί.	πεπεισμένοι εἰσί.	ἐσπαρμένοι εἰσί.

144. **The future perfect** is formed by enlarging the perfect stem by sigma and adding the inflexions of the future middle, as λελυ-σ-ομαι, from λελυ; λελείψομαι, from λελειπ.

145. **The second or strong aorist passive stem.**—

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

This stem supplies the second aorist and the second future passive. It is formed by adding epsilon to the verb-stem, the stem-vowel being sometimes changed, as *τήκω*, *melt* (verb-stem *τάκ*); *ἐτάκην* (stem *τακε*); *πλέκω*, *plait* (verb-stem *πλεκ*); *ἐπλάκην* (stem *πλακε*).

146. **The first or weak aorist passive stem.**—This stem supplies the first aorist and the first future passive, and is formed from the verbal stem by adding *θε*. Before this syllable the vowel of vowel stems is lengthened as in the future, aorist, and perfect active, *τῑμα*, *ἐτῑμήθην*; *πειρα*, *try*, *ἐπειρᾱ́θην*; futures, *τῑμηθήσομαι*, *πειρᾱθήσομαι*.

CHAPTER XV

VERBS IN *-μι*.

147. These verbs differ from the verbs in omega only in the inflexion of the present and second aorist stems, and occasionally in that of the perfect and pluperfect. Many verbs belonging to the *-ω* conjugation form their aorist active according to the *-μι* conjugation.

148. They are divided into two classes.

(1) Verbs which in the present add their person-endings directly to the verb-stem or the verb-stem reduplicated with iota; as, *φή-μι*, *I say*; *τί-θημι*, *I place*.

(2) Verbs which add *νυ* to the verb-stem in order to form the present stem; as *δείκ-νῡ-μι*, *I show* (verb-stem *δεικ*).

We shall add a few more verbs conjugated in full to those already given. The rest you will find in the list of verbs on p. 170.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

149. *ἵημι, I send, make to go;* is inflected like *τίθημι*.

ACTIVE

present *ἵημι, ἵης, ἵησι (ν), ἵεμεν, ἵετε, ἱᾶσι(ν).*

subjunctive *ἵω*; optative *ἱείην*; imperative *ἵει*; infinitive *ἑναι*; participle *ἱείς*.

imperfect *ἵην, ἵεις, ἵει, ἵεμεν, ἵετε, ἵεσαν.*

aorist *ἧκα, ἧκας ἧκε(ν), εἷμεν, εἷτε, εἷσαν* or *ἦκαν.*

subjunctive *ὧ*; optative *εἵην*; imperative *ἕς*; infinitive *εἶναι*; participle *εἷς*.

future *ἥσω*; perfect *εἷκα*;

MIDDLE

ἵεμαι, I hasten; subjunctive *ἵωμαι, ἵῃ ἵῃται*, etc.

optative *ἱείμην*; imperative *ἵεσο*; infinitive *ἵεσθαι*; participle *ἵεμενος*.

imperfect *ἱέμην, ἵεσο.*

aorist *εἵμην, εἷσο, εἷτο*, etc.; subjunctive *ὧμαι.*

optative *εἵμην.*

future *ἥσομαι*; perfect *εἷμαι*; pluperfect *εἵμην.*

aorist passive *εἵθην*; subjunctive *ἑθῶ*; future *ἑθήσομαι.*

verbals *ἑτός, ἑτέος.*

It differs from *τίθημι* in its perfect middle which has, unlike *τέθειμαι*, a passive as well as a middle sense.

150. The three aorists *ἔθηκα, ἧκα*, and *ἔδωκα* are (with the rare *ἔφρηκα*) the only Greek aorists in *-κα*.

151. *φημί, I say; φής, φησί, φαμέν, φατέ, φᾱσί.*

subjunctive *φῶ*; optative *φαίην*; imperative *φαθί* or *φάθι.*

infinitive *φάναι*; participle *φάς.*

imperfect *ἔφην, ἔφησθα, ἔφη, ἔφαμεν, ἔφατε, ἔφασαν.*

152. Besides the regular forms the perfect active of *ἵστημι* has also the following—

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p. 1. ἔσταμεν, *we stand.*
2. ἕστατε.
3. ἑστᾶσι. pluperf. ἔστασαν, *they stood.*

Subj. ἑστῶ *I may stand;* ἑστῶμεν, ἑστῶσι; opt. ἑσταίην; imper. ἕσταθι, ἑστάτω, ἕστατον, ἕστατε; inf. ἑστάναι; part. ἑστώς, ἑστῶσα, ἑστός; gen. ἑστῶτος, ἑστώσης.

153. Similarly τέθνηκα, the perfect of ἀποθνήσκω, *I die;* has the forms τέθναμεν, τέθνατε, τεθνᾶσι, 3 plural pluperfect ἐτέθνασαν; imperative τέθναθι, τεθνάτω; infinitive τεθνάναι; participle τεθνεώς, τεθνεῶσα, τεθνεός.

154. δέδια or δέδοικα (stem δι), *I fear.*

PERFECT	PLUPERFECT
δέδοικα, δέδια	ἐδεδοίκη
δέδοικας	ἐδεδοίκης
δέδοικε (δέδιε)	ἐδεδοίκει (ν) (ἐδεδίει)
(δεδοίκαμεν) δέδιμεν	ἐδέδιμεν
δεδοίκατε, δέδιτε	ἐδέδιτε
δεδοίκᾱσι (ν), δεδίᾱσι (ν)	ἐδέδισαν

subjunctive δεδίω
imperative δέδιθι, δεδίτω, δέδιτε
infinitive δεδιέναι (δεδοικέναι)
participle δεδιώς, δεδιυῖα, δεδιός
δεδοικώς, δεδοικυῖα, δεδοικός

155. The following verbs are from consonant-stems

οἶδα, *I know*

	INDICATIVE	SUBJUNCTIVE	OPTATIVE
	present		
sing.	1. οἶδα	εἰδῶ	εἰδείην
	2. οἶσθα	εἰδῇς	εἰδείης
	3. οἶδε (ν)	εἰδῇ	εἰδείη

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	INDICATIVE	SUBJUNCTIVE	OPTATIVE
	present		
d. 2.	ἴστον	εἰδῆτον	εἰδεῖτον
3.	ἴστον	εἰδῆτον	εἰδείτην
p. 1.	ἴσμεν	εἰδῶμεν	εἰδεῖμεν
2.	ἴστε	εἰδῆτε	εἰδεῖτε
3.	ἴσᾱσι (ν)	εἰδῶσι (ν)	εἰδεῖεν
	past	IMPERATIVE	INFINITIVE
s. 1.	ᾔδη		εἰδέναι
2.	ᾔδησθα	ἴσθι	
3.	ᾔδει (ν)	ἴστω	PARTICIPLE
d. 2.	ᾖστον	ἴστον	εἰδώς, εἰδυῖα, εἰδός
3.	ᾔστην	ἴστων	VERBAL
p. 1.	ᾖσμεν		ἰστέον
2.	ᾖστε	ἴστε	
3.	ᾖσαν	ἴστων	
	future		
	εἴσομαι		

156. The forms οἴδαμεν, οἴδατε, οἴδᾱσι, for the plural of the present are still found occasionally in some texts of Attic writers, but ought undoubtedly to be removed. The same is the case with the past forms given below.

They are dialectical or late.

s. 1. ᾔδειν
2. ᾔδεισθα, ᾔδεις or ᾔδης
3. ᾔδη
d. 2. ᾔδειτον
3. ᾐδείτην
p. 1. ᾔδειμεν
2. ᾔδειτε
3. ᾔδεσαν

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157. ἔοικα, *I am like*

	INDICATIVE	SUBJUNCTIVE	OPTATIVE
	present		
s. 1.	ἔοικα	ἐοίκω	ἐοικοίην
2.	ἔοικας	*regular, or*	*regular, or*
3.	ἔοικε(ν)	εἰκώς ὦ, ᾖς, etc.	εἰκὼς εἴην, etc.
d. 2.	ἐοίκατον		
3.	ἐοίκατον	*infinitive*	*participle*
p. 1.	ἔοιγμεν	εἰκέναι	εἰκώς, εἰκυῖα, εἰκός
2.	ἐοίκατε		
3.	εἴξασι(ν)		

past

ἐῴκη, ἐῴκης, etc.
There is also a 3 sing. ᾔκει(ν)

future

εἴξω, *regular*

The forms ἐοίκαμεν for ἔοιγμεν and ἐοίκασι(ν) for εἴξασι(ν) as well as ἐοικέναι and ἐοικώς, for εἰκέναι and εἰκώς, are probably un-attic.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

CHAPTER

IRREGULAR

IN ALPHABETICAL

		ACTIVE MEANING			
verb	*meaning*	*imperfect*	*future*	*aorist*	*perfect*
ᾄδω	sing	ᾖδον	ᾄσομαι	ᾖσα	...
αἰνῶ	praise	ᾔνουν	αἰνέσω αἰνέσομαι	ᾔνεσα	ᾔνεκα
αἰσθάνομαι	perceive	ᾐσθανόμην	αἰσθήσομαι	ᾐσθόμην	ᾔσθημαι
ἀκούω	hear	ἤκουον	ἀκούσομαι	ἤκουσα	ἀκήκοα
ἁμαρτάνω	err	ἡμάρτανον	ἁμαρτήσομαι	ἥμαρτον	ἡμάρτηκα
ἀνᾱλίσκω	spend	ἀνήλισκον	ἀναλώσω	ἀνήλωσα	ἀνήλωκα
ἀνοίγνῡμι	open	ἀνέῳγον	ἀνοίξω	ἀνέῳξα	ἀνέῳχα
ἅπτομαι	touch	ἡπτόμην	ἅψομαι	ἡψάμην	ἧμμαι
ἅπτω	kindle	ἧπτον	ἅψω	ἧψα	...
ἁρπάζω	seize	ἥρπαζον	ἁρπάσομαι	ἥρπασα	ἥρπακα
ἄρχομαι	begin	ἠρχόμην	ἄρξομαι	ἠρξάμην	ἦργμαι
ἄρχω	rule, start	ἦρχον	ἄρξω	ἦρξα	ἦρχα
αὐξάνω	make to grow	ηὔξανον	αὐξήσω	ηὔξησα	ηὔξηκα
ἀφικνοῦμαι	come	ἀφικνούμην	ἀφίξομαι	ἀφῑκόμην	ἀφῖγμαι
-βαίνω	go	-ἔβαινον	-βήσομαι	-ἔβην [1]	-βέβηκα
βάλλω	throw	ἔβαλλον	βαλῶ	ἔβαλον	βέβληκα
βλάπτω	hurt	ἔβλαπτον	βλάψω	ἔβλαψα	βέβλαφα
βλέπω	look	ἔβλεπον	βλέψομαι	ἔβλεψα	...
(βλώσκω)	fare	...	μολοῦμαι	ἔμολον	μέμβλωκα
βούλομαι	wish	ἐβουλόμην	βουλήσομαι	ἐβουλήθην	βεβούλημαι
βοῶ	shout	ἐβόων	βοήσομαι	ἐβόησα	...
γαμῶ	duco uxorem	ἐγάμουν	γαμῶ	ἔγημα	γεγάμηκα

[1] Indicative ἔβην, subjunctive βῶ, optative βαίην, imperative βῆθι (in compounds -βᾶ), infinitive βῆναι, participle βάς.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

XVI

VERBS

ORDER

MIDDLE MEANING			PASSIVE MEANING		
future	*aorist*	*perfect*	*future*	*aorist*	*perfect*
...	...	...	ἀσθήσομαι	ἤσθην	ᾔσμαι
...	...	...	αἰνεθήσομαι	ᾐνέθην	ᾔνημαι
...	...	...	...	...	...
...	...	..	ἀκουσθήσομαι	ἠκούσθην	ἤκουσμαι
...	...	..	ἁμαρτηθήσομαι	ἡμαρτήθην	ἡμάρτημαι
...	..	...	ἀνᾰλωθήσομαι	ἀνηλώθην	ἀνήλωμαι
...	...	...	ἀνοιχθήσομαι	ἀνεῴχθην	ἀνέῳγμαι
...	..	...	...	...	...
...	...	...	ἀφθήσομαι	ἤφθην	ἧμμαι
...	...	...	ἁρπασθήσομαι	ἡρπάσθην	ἥρπασμαι
...	...	...	...	...	...
...	...	..	ἄρξομαι	ἤρχθην	ἦργμαι
..	...	...	αὐξήσομαι	ηὐξόμην ηὐξήθην	ηὔξημαι
...	...	...	...	...	...
...	...	...	-βαθήσομαι	-ἐβάθην	-βέβαμαι
βαλοῦμαι	ἐβαλόμην	βέβλημαι	βληθήσομαι	ἐβλήθην	βέβλημαι
...	...	...	βλάψομαι βλαβήσομαι	ἐβλάφθην ἐβλάβην	βέβλαμμαι
...	...	...	.	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	..	...	...	...
..	...	...	...	...	...

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent

		ACTIVE MEANING			
verb	*meaning*	*imperfect*	*future*	*aorist*	*perfect*
γαμοῦμαι	nubo	ἐγαμούμην	γαμοῦμαι	ἐγημάμην	γεγάμημαι
γελῶ	laugh	ἐγέλων	γελάσομαι	ἐγέλασα	...
γηράσκω	grow old	ἐγήρασκον	γηρᾱ́σομαι	ἐγήρᾱσα	...
γίγνομαι	become	ἐγιγνόμην	γενήσομαι	ἐγενόμην	γεγένημαι γέγονα
γιγνώσκω	get to know	ἐγίγνωσκον	γνώσομαι	ἔγνων [1]	ἔγνωκα
δάκνω	bite	ἔδακνον	δήξομαι	ἔδακον	...
δείκνῡμι	show	ἐδείκνῡν	δείξω	ἔδειξα	δέδειχα
δέχομαι	receive	ἐδεχόμην	δέξομαι	ἐδεξάμην	δέδεγμαι
δέω [2]	bind	ἔδουν	δήσω	ἔδησα	δέδεκα
δέω	lack	ἔδεον	δεήσω	ἐδέησα	δεδέηκα
διδάσκω	teach	ἐδίδασκον	διδάξω	ἐδίδαξα	δεδίδαχα
δύναμαι	am able	ἐδυνάμην	δυνήσομαι	ἐδυνήθην	δεδύνημαι
ἐγείρω	arouse	ἤγειρον	ἐγερῶ	ἤγειρα	... [3]
ἐθέλω [4]	wish	ἤθελον	ἐθελήσω	ἠθέλησα	ἠθέληκα
ἐθίζω	accustom	εἴθιζον	ἐθιῶ	εἴθισα	εἴθικα
ἐλαύνω	drive	ἤλαυνον	ἐλῶ	ἤλασα	ἐλήλακα
ἕλκω	draw	εἷλκον	ἕλξω	εἵλκυσα	εἵλκυκα
ἐπίσταμαι	know	ἠπιστάμην	ἐπιστήσομαι	ἠπιστήθην	...
ἕπομαι	follow	εἱπόμην	ἕψομαι	ἐσπόμην [5]	...
ἐργάζομαι	work	εἰργαζόμην	ἐργάσομαι	εἰργασάμην	εἴργασμαι
εὑρίσκω	find	ηὕρισκον	εὑρήσω	ηὗρον	ηὕρηκα
ἔχω	have	εἶχον	ἕξω, σχήσω	ἔσχον [6]	ἔσχηκα
ἐῶ	permit	εἴων	ἐᾱ́σω	εἴᾱσα	εἴᾱκα
ζεύγνῡμι	yoke	ἐζεύγνῡν	ζεύξω	ἔζευξα	...
ἥδομαι	am glad	ἡδόμην	ἡσθήσομαι	ἥσθην	...

[1] Indicative *ἔγνων*, subjunctive *γνῶ*, *γνῷς*, etc., optative *γνοίην*, imperative *γνῶθι*, infinitive *γνῶναι*, participle *γνούς*.

[2] See §110.

[3] Strong perfect *ἐγρήγορα* in a neuter sense *am awake*.

[4] In iambic poetry loses its initial epsilon becoming *θέλω*, *θελήσω*, but even in poetry always *ἤθελον*, *ἠθέλησα*, *ἠθέληκα*.

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MIDDLE MEANING			PASSIVE MEANING		
future	*aorist*	*perfect*	*future*	*aorist*	*perfect*
...	...	...	...	...	...
...	...	...	...	ἐγελάσθην	...
...	...	...	...	...	...
...	...	...	...	...	...
	...	...	γνωσθήσομαι	ἐγνώσθην	ἔγνωσμαι
...	...	...	δηχθήσομαι	ἐδήχθην	δέδηγμαι
δείξομαι	ἐδειξάμην	δέδειγμαι	δειχθήσομαι	ἐδείχθην	δέδειγμαι
...	...	...	...	...	...
δήσομαι	ἐδησάμην	δέδεμαι	δεθήσομαι	ἐδέθην	δέδεμαι
δεήσομαι	ἐδεήθην	δεδέημαι	...	...	...
διδάξομαι	ἐδιδαξάμην	δεδίδαγμαι	διδάξομαι διδαχθήσομαι	ἐδιδάχθην	δεδίδαγμαι
...	...	..	...	...	...
ἐγεροῦμαι	ἠγρόμην	ἐγήγερμαι	ἐγερθήσομαι	ἠγέρθην	ἐγήγερμαι
...	...	...	...	...	...
..	...	...	...	...	εἴθισμαι
...	...	...	ἑλαθήσομαι	ἠλάθην	ἐλήλαμαι
...	...	...	...	...	εἴλκυσμαι
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	ἐργασθήσομαι	εἰργάσθην	εἴργασμαι
εὑρήσομαι	ηὑρόμην	ηὕρημαι	εὑρεθήσομαι	ηὑρέθην	ηὕρημαι
ἕξομαι σχήσομαι	ἐσχόμην	ἔσχημαι	ἕξομαι σχήσομαι	...	ἔσχημαι
...	...	...	ἐᾶσομαι	εἰάθην	εἷᾶμαι
ζεύξομαι	ἐζευξάμην	ἔζευγμαι	ζυγήσομαι	ἐζύγην ἐζεύχθην	ἔζευγμαι
...	...	..	...	...	...

[5] In compounds *ἐσπόμην*, and even in simple verbs the subjunctive is *σπῶμαι*, optative *σποίμην*, etc.

[6] Indicative *ἔσχον*, subjunctive *σχῶ*, *σχῇς*, etc., optative *σχοίην* (in compounds *σχοῖμι*), imperative *σχές*, infinitive *σχεῖν*, participle *σχών*.

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		ACTIVE MEANING			
verb	*meaning*	*imperfect*	*future*	*aorist*	*perfect*
θάπτω	bury	ἔθαπτον	θάψω	ἔθαψα	...
καθαίρω	purify	ἐκάθαιρον	καθαρῶ	ἐκάθηρα	...
καθέζομαι	sit down	ἐκαθεζόμην	καθεδοῦμαι	ἐκαθεζόμην	...
κάθημαι	sit	καθήμην ἐκαθήμην	...	...	...
καλῶ	call	ἐκάλουν	καλῶ	ἐκάλεσα	κέκληκα
κάμνω	labour	ἔκαμνον	καμοῦμαι	ἔκαμον	κέκμηκα
κάω or καίω	burn	ἔκᾶον...	καύσω . καύσομαι	ἔκαυσα	κέκαυκα
κεράννῡμι	mix	ἐκεράννῡν	κερῶ	ἐκέρασα	...
κερδαίνω	gain	ἐκέρδαινον	κερδανῶ	ἐκέρδᾶνα	...
κλάω or κλαίω	weep	ἔκλαον	κλαύσομαι κλᾰ́ήσω	ἔκλαυσα	...
κλέπτω	steal	ἔκλεπτον	κλέψω or κλέψομαι	ἔκλεψα	κέκλοφα
κρεμάννῡμι	hang	ἐκρεμάννῡν	κρεμῶ	ἐκρέμασα	...
κρῑ́νω	part, judge	ἔκρῑνον	κρινῶ	ἔκρῑνα	κέκρικα
κτῶμαι	acquire	ἐκτώμην	κτήσομαι	ἐκτησάμην	κέκτημαι[2]
λαγχάνω	obtain by lot	ἐλάγχανον	λήξομαι	ἔλαχον	εἴληχα
λαμβάνω	receive	ἐλάμβανον	λήψομαι	ἔλαβον	εἴληφα
λανθάνω	lie hid	ἐλάνθανον	λήσω	ἔλαθον	λέληθα
λανθάνομαι[3]	forget	ἐλανθανόμην	λήσομαι	ἐλαθόμην	λέλησμαι
μανθάνω	learn	ἐμάνθανον	μαθήσομαι	ἔμαθον	μεμάθηκα
μάχομαι	fight	ἐμαχόμην	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι
μίγνῡμι	mix	ἐμίγνυν	μίξω...	ἔμιξα	...
-μιμνησκω	remind	-ἐμίμνησκον	-μνήσω	-ἔμνησα	...

[1] *κέκλημαι* is used as a present, *I am called* and forms its optative exceptionally *κεκλήμην, κεκλῆο, κεκλῆτο, κεκλήμεθα, κεκλῆσθε, κεκλῆντο.*

[2] *κέκτημαι* has the present force of *I possess*, and forms its subjunctive exceptionally *κεκτῶμαι, κεκτῇ, κεκτῆται*, etc., its optative *κεκτήμην, κεκτῆο, κεκτῆτο, κεκτήμεθα, κεκτῆσθε, κεκτῆντο.*

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MIDDLE MEANING			PASSIVE MEANING		
future	*aorist*	*perfect*	*future*	*aorist*	*perfect*
...	..	...	ταφήσομαι τεθάψομαι	ἐτάφην	τέθαμμαι
. .	...	...	καθαροῦμαι	ἐκαθάρθην	κεκάθαρμαι
...	...	..	...	...	..
..	..	...	. .	...	...
καλοῦμαι	ἐκαλεσάμην	κέκλημαι	κληθήσομαι κεκλήσομαι	ἐκλήθην	κέκλημαι [1]
...	...	...	...	...	...
...	...	...	καυθήσομαι	ἐκαύθην	κέκαυμαι
κερῶμαι	ἐκερασάμην	κέκρᾱμαι	κρᾱθήσομαι	ἐκρᾰ́θην	κέκρᾱμαι
...	...	...	...	...	...
κλαύσομαι	ἐκλαυσάμην	κέκλαυμαι	κεκλαύσομαι	ἐκλαύθην	κέκλαυμαι
...	...	...	κλεφθήσομαι	ἐκλέφθην ἐκλάπην	κέκλεμμαι
..	...	...	...	ἐκρεμάσθην	...
...	...	..	κρινοῦμαι κριθήσομαι	ἐκρίθην	κέκριμαι
..	...	..	...	ἐκτήθην	κέκτημαι
...	...	...	...	ἐλήχθην	εἴληγμαι
λήψομαι	ἐλαβόμην	εἴλημμαι	ληφθήσομαι	ἐλήφθην	εἴλημμαι
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	..	μιχθήσομαι	ἐμίχθην ἐμίγην	μέμιγμαι
...	...	...	μεμνήσομαι μνησθήσομαι	ἐμνήσθην	μέμνημαι [4]

[3] In the sense of *forget* we find in prose always the compound form ἐπιλανθάνομαι, etc.

[4] The perfect passive μέμνημαι is used as a present with the sense *I remember*, and it forms its subjunctive exceptionally μεμνῶμαι, μεμνῇ, μεμνῆται, etc., its optative μεμνήμην, μεμνῆο, μεμνῆτο, μεμνήμεθα, μεμνῆσθε, μεμνῆντο. The imperative μέμνησο = *remember thou.*

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		ACTIVE MEANING			
verb	*meaning*	*imperfect*	*future*	*aorist*	*perfect*
νέμω	distribute	ἔνεμον	νεμῶ	ἔνειμα	νενέμηκα
νίζω[1]	wash (the hands)	-ἔνιζον	-νίψω	-ἔνιψα	...
νομίζω	think	ἐνόμιζον	νομιῶ	ἐνόμισα	νενόμικα
οἴομαι[2]	think	ᾠόμην	οἰήσομαι	ᾠήθην	...
οἴχομαι	am gone	ᾠχόμην	οἰχήσομαι	...	...
-ὄλλῡμι[3]	destroy	-ὤλλῡν	-ὀλῶ	-ὦλεσα	-ὀλώλεκα
ὄμνῡμι	swear	ὤμνῡν	ὀμοῦμαι	ὦμοσα	ὀμώμοκα
ὀσφραίνομαι	smell	ὠσφραινόμην	ὀσφρήσομαι	ὠσφρόμην	...
ὀφείλω	owe	ὤφειλον	ὀφειλήσω	ὠφείλησα	ὠφείληκα
ὀφλισκάνω	incur (disgrace, etc.)	ὠφλίσκανον	ὀφλήσω	ὤφλον	ὤφληκα
παίζω	play	ἔπαιζον	παίσομαι	ἔπαισα	πέπαικα
πάσχω	suffer	ἔπασχον	πείσομαι	ἔπαθον	πέπονθα
πετάννῡμι	expand	ἐπετάννῡν	πετῶ	ἐπέτασα	...
πήγνῡμι	fasten	ἐπήγνῡν	πήξω	ἔπηξα	...
-πίμπλημι[4]	fill	-ἐπίμπλην	-πλήσω	-ἔπλησα	-πέπληκα
πίμπρημι[5]	burn	-ἐπίμπρην	-πρήσω	-ἔπρησα	...
πῖνω	drink	ἔπῖνον	πἴομαι	ἔπιον	πέπωκα
πίπτω	fall	ἔπιπτον	πεσοῦμαι	ἔπεσον	πέπτωκα
πλέω	sail	ἔπλεον	πλεύσομαι	ἔπλευσα	πέπλευκα
πράττω	transact, fare	ἔπραττον	πράξω	ἔπραξα	πέπρᾶχα πέπρᾶγα[6]

[1] The verb *νίζειν* is in prose used only in compounds.

[2] In prose the present *οἴομαι* is like the imperfect *ᾠόμην*, generally contracted (*οἶμαι*).

[3] *ὄλλῡμι* is in prose always compounded with *ἀπό*, viz., *ἀπόλλῡμι*.

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MIDDLE MEANING			PASSIVE MEANING		
future	*aorist*	*perfect*	*future*	*aorist*	*perfect*
νεμοῦμαι	ἐνειμάμην	νενέμημαι	νεμοῦμαι	ἐνεμήθην	νενέμημαι
-νίψομαι	-ἐνιψάμην	-νένιμμαι	...	...	...
...	...	...	νομιοῦμαι	ἐνομίσθην	νενόμισμαι
			νομισθήσομαι		
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	-ὀλοῦμαι	ὠλόμην	-ὄλωλα
...	...	...	ὀμοθήσομαι	ὠμόθην	ὀμώμοσμαι
...	...	...	...	...	...
...	...	...	ὀφειλήσομαι	ὠφειλήθην	...
			ὀφειληθήσομαι		
...	...	...	...	...	ὤφλημαι
...	...	...	παισθήσομαι	ἐπαίσθην	πέπαισμαι
...	...	...	...	...	...
...	...	...	πετασθήσομαι	ἐπετάσθην	πέπταμαι
...	...	..	παγήσομαι	ἐπάγην	πέπηγα
-πλησομαι	-ἐπλησάμην	-πέπλησμαι	-πλησθήσομαι	ἐπλήσθην	πέπλησμαι
				ἐπλήμην	
...	...	...	-πρησθήσομαι	-ἐπρήσθην	-πέπρημαι
...	...	...	ποθήσομαι	ἐπόθην	πέπομαι
...	...	...	...	...	...
...	...	...	...	...	πέπλευσμαι
πράξομαι	ἐπραξάμην	πέπραγμαι	πράξομαι	ἐπράχθην	πέπραγμαι
			πραχθήσομαι		
			πεπράξομαι		

[4] πίμπλημι is in prose always compounded with ἐν, in which case the second mu is omitted ἐμπίπλημι.

[5] πίμπρημι is in prose always compounded with ἐν, in which case the second mu is omitted ἐμπίπρημι.

[6] πέπρᾱγα is always intransitive *I have fared.*

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		ACTIVE MEANING			
verb	*meaning*	*imperfect*	*future*	*aorist*	*perfect*
πυνθάνομαι	hear, inquire	ἐπυνθανόμην	πεύσομαι	ἐπυθόμην	πέπυσμαι
ῥέω	flow	ἔρρεον	ῥυήσομαι	ἐρρύην	ἐρρύηκα
ῥήγνῡμι	break	ἐρρήγνῡν	ῥήξω	ἔρρηξα	...
ῥίπτω	throw	ἔρριπτον	ῥίψω	ἔρριψα	ἔρρῑφα
σβέννῡμι	quench	ἐσβέννῡν	σβέσω	ἔσβεσα	...
σκώπτω	jeer	ἔσκωπτον	σκώψομαι	ἔσκωψα	...
στέλλω[1]	despatch	ἔστελλον	στελῶ	ἔστειλα	ἔσταλκα
στρέφω	turn	ἔστρεφον	στρέψω	ἔστρεψα	...
τείνω	stretch	ἔτεινον	τενῶ	ἔτεινα	τέτακα
τέμνω	cut	ἔτεμνον	τεμῶ	ἔτεμον	τέτμηκα
τίκτω	bring forth	ἔτικτον	τέξομαι	ἔτεκον	τέτοκα
τιτρώσκω	wound	ἐτίτρωσκον	τρώσω	ἔτρωσα	...
τρέπω	turn	ἔτρεπον	τρέψω	ἔτρεψα[2]	τέτροφα
τυγχάνω	hit, happen	ἐτύγχανον	τεύξομαι	ἔτυχον	τετύχηκα
ὑπισχνοῦμαι	promise	ὑπισχνούμην	ὑποσχήσομαι	ὑπεσχόμην	ὑπέσχημαι
φαίνω	show	ἔφαινον	φανῶ	ἔφηνα	πέφαγκα
φθείρω	destroy	ἔφθειρον	φθερῶ	ἔφθειρα	ἔφθαρκα ἔφθορα
φύω[3]	produce	ἔφῡον	φύσω	ἔφυσα	...

[1] The verb στέλλω is ordinarily compounded in prose writers.

[2] There is also found in poetry a strong aorist ἔτραπον.

[3] The strong aorist ἔφῡν has the two senses of *I grew* and *I am by nature*. It is declined ἔφῡν, ἔφῡς, ἔφῡ, ἔφυμεν, ἔφῡτε, ἔφῡσαν. The sub-

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MIDDLE MEANING			PASSIVE MEANING		
future	*aorist*	*perfect*	*future*	*aorist*	*perfect*
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	ῥαγήσομαι	ἐρράγην	ἔρρωγα
...	...	...	ῥιφθήσομαι	ἐρρίφθην	ἔρριμμαι
...	...	...	σβήσομαι	ἔσβην	ἔσβηκα
...	...	...	σκωφθήσομαι	ἐσκώφθην	...
στελοῦμαι	ἐστειλάμην	ἔσταλμαι	σταλήσομαι	ἐστάλην	ἔσταλμαι
στρέψομαι	ἐστρεψάμην	ἔστραμμαι	στρέψομαι στραφήσομαι	ἐστράφην ἐστρέφθην	ἔστραμμαι
τενοῦμαι	ἐτεινάμην	τέταμαι	τενοῦμαι ταθήσομαι	ἐτάθην	τέταμαι
τεμοῦμαι	ἐταμόμην	τέτμημαι	τεμοῦμαι τμηθήσομαι τετμήσομαι	ἐτμήθην	τέτμημαι
τέξομαι	ἐτεκόμην	..	...	...	...
...	...	...	τρώσομαι τρωθήσομαι	ἐτρώθην	τέτρωμαι
τρέψομαι	ἐτρεψάμην	...	τρέψομαι	ἐτραπόμην ἐτράπην ἐτρέφθην	τέτραμμαι
...	...	...	...	...	...
...		...	...	...	...
φανοῦμαι	ἐφηνάμην	...	φανοῦμαι φανήσομαι	ἐφάνην ἐφάνθην	πέφασμαι πέφηνα
...	...	...	φθεροῦμαι φθαρήσομαι	ἐφθάρην	ἔφθαρμαι
...	...	...	φῦσομαι	...	...

junctive is *φύω, φύῃς, φύῃ*, etc. The infinitive *φῦναι*, and the participle *φύς*. Neither optative nor imperative is found in Attic. The perfect *πέφῡκα* has a present sense, *I am by nature.*

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

		ACTIVE MEANING			
verb	*meaning*	*imperfect*	*future*	*aorist*	*perfect*
χαίρω	rejoice	ἔχαιρον	χαιρήσω	ἐχάρην	κεχάρηκα
χάσκω	yawn	ἔχασκον	χανοῦμαι	ἔχανον	κέχηνα [1]
χέω	pour	ἔχεον	χέω	ἔχεα [2]	κέχυκα
χρή [3]	there is need	ἐχρῆν or χρῆν	χρῆσται	...	...
χρῶμαι	use	ἐχρώμην	χρήσομαι	ἐχρησάμην	κέχρημαι
ὠθῶ	push	ἐώθουν	ὤσω	ἔωσα	..

[1] The perfect κέχηνα has a present sense. Owing to this it has some imperative forms, as κεχήνατε *gape* in Aristophanes.

[2] The third person singular of ἔχεα is not contracted but remains ἔχεε(ν), thus being easily distinguished from the same person of the imperfect, ἔχει *he used to pour.*

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MIDDLE MEANING			PASSIVE MEANING		
future	*aorist*	*perfect*	*future*	*aorist*	*perfect*
...	...	...	...	...	...
...	...	...	...	...	...
χέομαι	ἐχεάμην	κέχυμαι	χυθήσομαι	ἐχύθην	κέχυμαι
...	...	...	...	...	...
...	...	...	χρησθήσομαι	ἐχρήσθην	κέχρημαι
ὤσομαι	ἐωσάμην	ἔωσμαι	ὠσθήσομαι	ἐώσθην	ἔωσμαι

[3] The subjunctive χρή is χρῇ (*i.e.* χρὴ ᾖ), the optative χρείη (*i.e.* χρή εἴη), the infinitive χρῆναι (*i.e.* χρὴ εἶναι), and the participle χρεών (*i.e.* χρὴ ὄν).

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CHAPTER XVII

VERBS WHICH FORM THEIR TENSES FROM DIFFERENT ROOTS

(1) *Speak, say*

ἀγορεύω, *I say*, and its compounds have future ἐρῶ; aorist εἶπον; perfect εἴρηκα; perfect passive εἴρημαι; aorist ἐρρήθην; futures ῥηθήσομαι and εἰρήσομαι.

The aorist εἶπον is particularly irregular, the second person in both singular and plural being formed as if from εἶπα. Thus—

εἶπον, εἶπας, εἶπε(ν), εἴπατον, εἰπάτην, εἴπομεν, εἴπατε, εἶπον. So in the imperative we have εἰπέ and εἰπόντων, but εἰπατε, εἰπάτω, and εἴπατον. The alpha does not appear in the optative, infinitive, or participle.

λέγω is more frequent than ἀγορεύω when the simple verb is required, ἀγορεύω taking its place in compounds; λέγω, λέξω, ἔλεξα, ἐλέχθην, λεχθήσομαι, λελέξομαι.

(2) *Take, choose*

αἱρῶ, *I take;* imperfect ᾕρουν; future αἱρήσω; perfect ᾕρηκα; aorist εἷλον. Most of the passive forms come from a third root:—

ἁλίσκομαι, *I am taken;* imperfect ἡλισκόμην; future ἁλώσομαι; aorist ἑάλων, or ᾑρέθην; perfect ἑάλωκα. or ᾕρημαι.

The middle of αἱρῶ has the meaning *I choose.*

αἱροῦμαι, *I choose;* imperfect ᾑρούμην; future αἱρήσομαι; perfect ᾕρημαι, *I have chosen*, and *I have been chosen;* aorist ᾑρέθην, *I was chosen;* future αἱρεθήσομαι, *I shall be chosen;* ᾑρήσομαι, *I shall have been chosen;* aorist εἱλόμην, *I chose.*

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Verbals αἱρετός, *that may be taken*, or *that may be chosen*, αἱρετέος, *to be taken*, or *to be chosen*.

(3) *Go, come*

ἔρχομαι, *I go*; subjunctive ἴω; optative ἴοιμι; imperative ἴθι; infinitive ἰέναι; participle ἰών.

imperfect ἦα, see p. 98.

future εἶμι, see p. 98.

aorist ἦλθον. ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών

perfect ἐλήλυθα, or ἧκω, *I am come*.

pluperfect εἰληλύθη, or ἧκον, *I was come*.

The future ἐλεύσομαι is not Attic, but occurs in other dialects and in tragedy.

(4) *Eat*

ἐσθίω, *I eat*; imperfect ἤσθιον.

future ἔδομαι; aorist ἔφαγον.

perfect ἐδήδοκα; participle ἐδηδοκώς or βεβρωκώς.

perfect passive ἐδήδεσμαι, or καταβέβρωμαι.

aorist κατεδέσθην.

(5) *Live*

ζῶ, *I live*; see p. 152, § 110 (1).

subjunctive ζῶ; optative ζῴην; imperative ζῆ; infinitive ζῆν; participle ζῶν.

imperfect ἔζων; future βιώσομαι, rarely ζήσω; aorist ἐβίων.

perfect βεβίωκα; perfect passive impersonal βεβίωται.

(6) *Kill*

κτείνω, ἀποκτείνω, *I kill*.

future κτενῶ, ἀποκτενῶ.

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aorist ἔκτεινα, ἀπέκτεινα.
perfect ἀπέκτονα.
pluperfect ἀπεκτόνη.

The uncompounded forms are the rarer, and are quite un-Attic in the perfect and pluperfect. Xenophon uses κατακαίνω, κατέκανον and κατακέκονα, but he is not to be imitated. For the passive Attic writers used the forms of ἀποθνήσκω, *I die*; imperfect ἀπέθνησκον; future ἀποθανοῦμαι; aorist ἀπέθανον; perfect τέθνηκα, *never* compounded; pluperfect ἐτεθνήκη *never* compounded.

(7) *See*

ὁρῶ (άω) *I see*; imperfect ἑώρων; future ὄψομαι; aorist εἶδον, ἴδω, ἴδοιμι, ἰδέ or ἴδε, ἰδεῖν, ἰδών; perfect ἑόρᾱκα or ὄπωπα; perfect passive ἑόρᾱμαι or ὦμμαι; aorist ὤφθην; future ὀφθήσομαι.

(8) *Sell*

πωλῶ (έω), *I sell*; more rarely ἀποδίδομαι; imperfect ἐπώλουν, ἀπεδιδόμην; future πωλήσω or more frequently ἀποδώσομαι; aorist ἀπεδόμην; perfect πέπρᾱκα.

passive πωλοῦμαι.
future πωλήσομαι; aorist ἐπράθην.
perfect πέπρᾱμαι; pluperfect ἐπεπράμην
future exact πεπράσομαι.

(9) *Consider*

σκοπῶ, ἐσκόπουν, or σκοποῦμαι; future σκέψομαι; aorist ἐσκεψάμην; perfect ἔσκεμμαι.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

(10) *Strike*

τύπτω, I strike, I wound.

future *πατάξω*; aorist *ἐπάταξα*.

perfect *πέπληγα*.

passive *τύπτομαι*; aorist *ἐπλήγην* (in compounds *ἐπλάγην*), perfect *πέπληγμαι*; future *πληγήσομαι*; future exact *πεπλήξομαι*.

But when *τύπτω* means *I strike with the hand or cane*, different forms are used. Thus: future *τυπτήσω*; perfect *πέπληγα*; future passive *τυπτήσομαι*. The other tenses are generally supplied by a periphrasis, *e.g.*, aorist active *πληγὰς ἐνέβαλον*; passive *πληγὰς ἔλαβον*; perfect passive *πληγὰς εἴληφα*.

(11) *Run*

τρέχω, ἔτρεχον, θέω, ἔθεον; future *θρέξομαι, θεύσομαι, δραμοῦμαι*; aorist *ἔδραμον*; perfect *δεδράμημαι*.

(12) *Bear, carry*

φέρω, ἔφερον, future *οἴσω*; aorist *ἤνεγκον, ἤνεγκ-ας, -ε, -ατον, -άτην, -αμεν, -ατε, ἤνεγκον*; perfect *ἐνήνοχα, ἐνήνεγμαι*; aorist *ἠνέχθην*; middle *φέρομαι, οἴσομαι, ἠνεγκάμην, ἐνήνεγμαι*.

(13) *Buy*

ὠνοῦμαι, I buy; imperfect *ἐωνούμην*; future *ὠνήσομαι*; aorist *ἐπριάμην*; subjunctive *πρίωμαι*; optative *πριαίμην*; imperative *πρίω, πριάσθω*, &c.; infinitive *πρίασθαι*; participle *πριάμενος*; perfect *ἐώνημαι*; passive aorist *ἐωνήθην*; perfect *ἐώνημαι*; verbals *ὠνητός, ὠνητέος*.

The present passive would be supplied by a periphrasis such as *πρᾶσιν εὑρίσκω*.

Vowels long by nature, except η and ω, are marked long, unless they carry the circumflex accent.

APPENDIX

VERBS IN Ω.

Vowel-Stems. I. Uncontracted.—Active Voice.

λῡ́ω, I loose.

TENSES		INDICATIVE		SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
		Present	*Imperfect*					
Present and Imperfect	S. 1	λῡ́-ω	ἔ-λῡ-ον	λῡ́-ω	λῡ́-οιμι	—	λῡ́-ειν	λῡ́-ων,
	2	λῡ́-εις	ἔ-λῡ-ες	λῡ́-ῃς	λῡ́-οις	λῦ́-ε		λῡ́-ουσα,
	3	λῡ́-ει	ἔ-λῡ-ε(ν)	λῡ́-ῃ	λῡ́-οι	λῡ́-έτω		λῦ́-ον
	D. 2	λῡ́-ετον	ἐ-λῡ́-ετον	λῡ́-ητον	λῡ́-οιτον	λῡ́-ετον		See p. 43
	3	λῡ́-ετον	ἐ-λῡ́-έτην	λῡ́-ητον	λῡ́-οίτην	λῡ́-έτων		
	P. 1	λῡ́-ομεν	ἐ-λῡ́-ομεν	λῡ́-ωμεν	λῡ́-οιμεν	—		
	2	λῡ́-ετε	ἐ-λῡ́-ετε	λῡ́-ητε	λῡ́-οιτε	λῡ́-ετε		
	3	λῡ́-ουσι(ν)	ἔ-λῡ-ον	λῡ́-ωσι(ν)	λῡ́-οιεν	λῡ́-όντων		
Future	S. 1	λῡ́-σ-ω			λῡ́-σ-οιμι		λῡ́-σ-ειν	λῡ́-σ-ων,
	2	λῡ́-σ-εις			λῡ́-σ-οις			λῡ́-σ-ουσα,
	3	λῡ́-σ-ει			λῡ́-σ-οι			λῡ́-σ-ον
	D. 2	λῡ́-σ-ετον			λῡ́-σ-οιτον			See p. 43
	3	λῡ́-σ-ετον			λῡ́-σ-οίτην			
	P. 1	λῡ́-σ-ομεν			λῡ́-σ-οιμεν			
	2	λῡ́-σ-ετε			λῡ́-σ-οιτε			
	3	λῡ́-σ-ουσι(ν)			λῡ́-σ-οιεν			

TENSES		INDICATIVE		SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
Weak Aorist	S. 1		ἔ-λῡ-σ-α	λῡ́-σ-ω	λῡ́-σ-αιμι	—	λῡ̂-σ-αι	λῡ́-σ-ας,
	2		ἔ-λῡ-σ-ας	λῡ́-σ-ῃς	λῡ́-σ-ειας	λῦ̂-σ-ον		λῡ́-σ-ᾱσα,
	3		ἔ-λῡ-σ-ε(ν)	λῡ́-σ-ῃ	λῡ́-σ-ειε(ν)	λῡ́-σ-άτω		λῦ̂-σαν
	D. 2		ἐ-λῡ́-σ-ατον	λῡ́-σ-ητον	λῡ́-σ-αιτον	λῡ́-σ-ατον		See p. 41
	3		ἐ-λῡ-σ-άτην	λῡ́-σ-ητον	λῡ́-σ-αίτην	λῡ́-σ-άτων		
	P. 1		ἐ-λῡ́-σ-αμεν	λῡ́-σ-ωμεν	λῡ́-σ-αιμεν	—		
	2		ἐ-λῡ́-σ-ατε	λῡ́-σ-ητε	λῡ́-σ-αιτε	λῡ́-σ-ατε		
	3		ἔ-λῡ-σ-αν	λῡ́-σ-ωσι(ν)	λῡ́-σ-ειαν	λῡ́-σ-άντων		
		Perfect	*Pluperfect*					
Weak Perfect and Pluperfect	S. 1	λέ-λῠ-κ-α	ἐ-λε-λῠ́-κ-η	λε-λῠ́-κ-ω	λε-λῠ́-κ-οιμι		λε-λῠ-κ-έναι	λε-λῠ-κώς
	2	λέ-λῠ-κ-ας	ἐ-λε-λῠ́-κ-ης	λε-λῠ́-κ-ῃς	λε-λῠ́-κ-οις			λε-λῠ-κυῖα
	3	λέ-λῠ-κ-ε(ν)	ἐ-λε-λῠ́-κ-ει	λε-λῠ́-κῃ	λε-λῠ́-κ-οι			λε-λῠκός
	D. 2	λε-λῠ́-κ-ατον	ἐ-λε-λῠ́-κ-ετον	λε-λῠ́-κ-ητον	λε-λῠ́-κ-οιτον			See p. 46
	3	λε-λῠ́-κ-ατον	ἐ-λε-λῠ-κ-έτην	λε-λῠ́-κ-ητον	λε-λῠ-κ-οίτην			
	P. 1	λε-λῠ́-κ-αμεν	ἐ-λε-λῠ́-κ-εμεν	λε-λῠ́-κ-ωμεν	λε-λῠ́-κ-οιμεν			
	2	λε-λῠ́-κ-ατε	ἐ-λε-λῠ́-κ-ετε	λε-λῠ́-κ-ητε	λε-λῠ́-κ-οιτε			
	3	λε-λῠ́-κ-ᾱσι(ν)	ἐ-λε-λῠ́-κ-εσαν	λε-λῠ́-κ-ωσι(ν)	λε-λῠ́-κ-οιεν			
Strong Aorist	Wanting in Vowel-stems. Has the same endings as the Imperfect in the Indicative and as the Present in the other Moods. See p. 159.							
Strong Perf. and Pluperfect	Wanting in Vowel-stems. Have the same endings as the Weak Perfect and the Pluperfect respectively. See p. 164.							

VERBS IN Ω.

Vowel-Stems. I. Uncontracted.—Middle Voice.

λύομαι, I loose for myself.

TENSES		INDICATIVE		SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
		Present	*Imperfect*					
Present and Imperfect	S. 1	λῡ́-ομαι	ἐ-λῡ-όμην	λῡ́-ωμαι	λῡ-οίμην	—	λῡ́-εσθαι	λῡ-όμενος, η, ον
	2	λῡ́-ει	ἐ-λῡ́-ου	λῡ́-ῃ	λῡ́-οιο	λῡ́-ου		
	3	λῡ́-εται	ἐ-λῡ́-ετο	λῡ́-ηται	λῡ́-οιτο	λῡ-έσθω		
	D. 2	λῡ́-εσθον	ἐ-λῡ́-εσθον	λῡ́-ησθον	λῡ́-οισθον	λῡ́-εσθον		
	3	λῡ́-εσθον	ἐ-λῡ-έσθην	λῡ́-ησθον	λῡ-οίσθην	λῡ-έσθων		
	P. 1	λῡ-όμεθα	ἐ-λῡ-όμεθα	λῡ-ώμεθα	λῡ-οίμεθα	—		
	2	λῡ́-εσθε	ἐ-λῡ́-εσθε	λῡ́-ησθε	λῡ́-οισθε	λῡ́-εσθε		
	3	λῡ́-ονται	ἐ-λῡ́-οντο	λῡ́-ωνται	λῡ́-οιντο	λῡ-έσθων		
Future	S. 1	λῡ́-σ-ομαι			λῡ-σ-οίμην		λῡ́-σ-εσθαι	λῡ-σ-όμενος, η, ον
	2	λῡ́-σ-ει			λῡ́-σ-οιο			
	3	λῡ́-σ-εται			λῡ́-σ-οιτο			
	D. 2	λῡ́-σ-εσθον			λῡ́-σ-οισθον			
	3	λῡ́-σ-εσθον			λῡ-σ-οίσθην			
	P. 1	λῡ-σ-όμεθα			λῡ-σ-οίμεθα			
	2	λῡ́-σ-εσθε			λῡ́-σ-οισθε			
	3	λῡ́-σ-ονται			λῡ́-σ-οιντο			

TENSES		INDICATIVE		SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
Weak Aorist	S. 1		ἐ-λῡ-σ-άμην	λῠ́-σ-ωμαι	λῡ-σ-αίμην	—	λῠ́-σ-ασθαι	λῡ-σ-άμενος
	2		ἐ-λῠ́-σ-ω	λῠ́-σ-ῃ	λῠ́-σ-αιο	λῦ-σ-αι		η, ον
	3		ἐ-λῠ́-σ-ατο	λῠ́-σ-ηται	λῠ́-σ-αιτο	λῡ-σ-άσθω		
	D. 2		ἐ-λῠ́-σ-ασθον	λῠ́-σ-ησθον	λῠ́-σ-αισθον	λῠ́-σ-ασθον		
	3		ἐ-λῡ-σ-άσθην	λῠ́-σ-ησθον	λῡ-σ-αίσθην	λῡ-σ-άσθων		
	P. 1		ἐ-λῡ-σ-άμεθα	λῡ-σ-ώμεθα	λῡ-σ-αίμεθα	—		
	2		ἐ-λῠ́-σ-ασθε	λῠ́-σ-ησθε	λῠ́-σ-αισθε	λῠ́-σ-ασθε		
	3		ἐ-λῠ́-σ-αντο	λῠ́-σ-ωνται	λῠ́-σ-αιντο	λῡ-σ-άσθων		
		Perfect	*Pluperfect*					
Perfect and Pluperfect	S. 1	λέ-λῠ-μαι	ἐ-λε-λῠ́-μην	λε-λῠ-μένος ὦ	λε-λῠ-μένος εἴην	—	λε-λύ-σθαι	λε-λῠ-μένος
	2	λέ-λῠ-σαι	ἐ-λέ-λῠ-σο	ᾖς	εἴης	λέ-λῠ-σο		η, ον
	3	λέ-λῠ-ται	ἐ-λέ-λῠ-το	ᾖ	εἴη	λε-λύ-σθω		
	D. 2	λέ-λυ-σθον	ἐ-λέ-λυ-σθον	λε-λῠ-μένω ἦτον	λε-λῠ-μένω εἶτον	λέ-λυ-σθον		
	3	λέ-λυ-σθον	ἐ-λε-λύ-σθην	ἦτον	εἴτην	λε-λύ-σθων		
	P. 1	λε-λῠ́-μεθα	ἐ-λε-λῠ́-μεθα	λε-λῠ-μένοι ὦμεν	λε-λῠ-μένοι εἶμεν	—		
	2	λέ-λυ-σθε	ἐ-λέ-λυ-σθε	ἦτε	εἶτε	λέ-λυ-σθε		
	3	λέ-λυ-νται	ἐ-λέ-λυ-ντο	ὦσι(ν)	εἶεν	λε-λύ-σθων		
Future Perfect		λε-λῠ́-σ-ομαι λε-λῠ́-σ-ει λε-λῠ́-σ-εται etc. as Present			λε-λῠ-σ-οίμην λε-λῠ́-σ-οιο λε-λῠ́-σ-οιτο etc. as Present		λε-λῠ́-σ-εσθαι	λε-λῠ-σ-ό-μενος
Strong Fut. Perf.		Wanting in Vowel-Stems.						

For the Strong Aorist Middle see p. 160.
For the Perfect Middle and Passive of consonantal stems see p. 164.

VERBS IN Ω.

Vowel-Stems. I. Uncontracted. Passive Voice.

Identical with the Middle except in Aorist and Tenses derived from Aorist.

λύομαι, I am loosed.

TENSES		INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
Weak Aorist	S. 1	ἐ-λῠ̆-θ-ην	λῠ̆-θ-ῶ	λῠ̆-θ-είην	—	λῠ̆-θ-ῆναι	λῠ̆-θ-είς, εῖσα, έν. See p. 42
	2	ἐ-λῠ̆-θ-ης	λῠ̆-θ-ῇς	λῠ̆-θ-είης	λῠ̆-θ-ητι		
	3	ἐ-λῠ̆-θ-η	λῠ̆-θ-ῇ	λῠ̆-θ-είη	λῠ̆-θ-ήτω		
	D. 2	ἐ-λῠ̆-θ-ητον	λῠ̆-θ-ῆτον	λῠ̆-θ-εῖτον	λῠ̆-θ-ητον		
	3	ἐ-λῠ̆-θ-ήτην	λῠ̆-θ-ῆτον	λῠ̆-θ-είτην	λῠ̆-θ-ήτων		
	P. 1	ἐ-λῠ̆-θ-ημεν	λῠ̆-θ-ῶμεν	λῠ̆-θ-εῖμεν	—		
	2	ἐ-λῠ̆-θ-ητε	λῠ̆-θ ῆτε	λῠ̆-θ-εῖτε	λῠ̆-θ-ητε		
	3	ἐ-λῠ̆-θ-ησαν	λῠ̆-θ-ῶσι(ν)	λῠ̆-θ-εῖεν	λῠ̆-θ-έντων		
Weak Future	S. 1	λῠ̆-θήσ-ομαι		λῠ̆-θησ-οίμην		λῠ̆-θήσ-εσθαι	λῠ̆-θησ-όμενος, η, ον
	2	λῠ̆-θήσ-ει		λῠ̆-θήσ-οιο			
	3	λῠ̆-θήσ-εται		λῠ̆-θήσ-οιτο			
	D. 2	λῠ̆-θήσ-εσθον		λῠ̆-θήσ-οισθον			
	3	λῠ̆-θήσ-εσθον		λῠ̆-θησ-οίσθην			
	P. 1	λῠ̆-θησ-όμεθα		λῠ̆-θησ-οίμεθα			
	2	λῠ̆-θήσ-εσθε		λῠ̆-θήσ-οισθε			
	3	λῠ̆-θήσ-ονται		λῠ̆-θήσ-οιντο			
Strong Aorist	Wanting in Vowel-stems. Has the same endings as Weak Aorist.						
Strong Future	Wanting in Vowel-stems. Has the same endings as Weak Future.						

Verbal Adjectives. { *λῠ̆-τός, λῠ̆-τή, λῠ̆-τόν, fit to be loosed.*
λῠ̆-τέος, λῠ̆-τέα, λῠ̆-τέον, requiring to be loosed.

Obs. The termination of the 2nd Pers. Sing. Imperative of the Strong Aor. Pass. is *-θι*.

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FIRST GREEK GRAMMAR

SYNTAX

BY

W. GUNION RUTHERFORD, M.A., LL.D

FORMERLY HEADMASTER OF WESTMINSTER

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PREFACE

I DO not know how far others will think that this book realizes the purpose with which it was written, that of driving great main lines through Greek Syntax, but I have certainly tried to keep that object steadily in view. I have stuck to Attic, and even in Attic have passed over all that is rare and exceptional. Now and again when poetical usage diverges more than ordinary from prose usage I have stated the divergence, but never at any length, my wish being rather to hint at the kind of difference than to describe it in detail.

Of course I have used freely all sorts of grammars from the excellent books of Krüger, Rost, and Goodwin to the dull and ill-ordered compilations of Kühner, but the Syntax from which I have got most hints as to general plan and manner of arrangement is Riemann and Cucuel's *Règles Fondamentales de la Syntaxe Grecque* which is itself based upon Bamberg's *Hauptregeln der Griechischen Syntax*. My obligations to this book it would be difficult to overrate.

My pupil Mr. J. S. Phillimore has helped me with the Index.

It was Dr. Johnson, I think, who said 'Greek is like lace; a man gets as much of it as he can,' and certainly in this respect things have not changed since Dr. Johnson's time. I only hope that this little book may make it easier for those who come across it to see all the beauty and delicacy of the speech which the world acknowledges to be the greatest masterpiece of its kind.

W. GUNION RUTHERFORD.

January 1890.

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CHAPTER I.—THE ARTICLE

THE ARTICLE AS A DEMONSTRATIVE

1 At first ὁ, ἡ, τό was a demonstrative pronoun, used either with a following substantive: that man, that woman, that thing; or standing alone, in the sense: he, she, it. The second of these two uses has survived almost unaltered in the higher kinds of poetry, and to some extent even in Attic prose and comedy.

2 In prose and comedy we find the nominative singular and plural so employed at the beginning of a sentence and followed by δέ: ὁ δέ but he, ἡ δέ but she, τὸ δέ but this, οἱ δέ, αἱ δέ but they, τὰ δέ but these things: οἱ δ' οὖν βοώντων well, let them shout; τὸ δ', οἶμαι, οὐχ οὕτως ἔχει but this, I imagine, is not so.

3 In all cases and genders singular and plural ὁ μέν contrasted with ὁ δέ is used in prose and comedy in the sense of: this . . . that, the one . . . the other, some . . . others. So τὸ μέν or τὰ μέν followed by τὸ δέ or τὰ δέ means 'on the one side . . . on the other side,' or 'partly . . . partly,' and τῇ μέν followed by τῇ δέ means 'here . . . there': τοὺς μὲν ἔνδον ηὗρον, τοὺς δ' οὔ some I found in, others not;

ἔμπειρός εἰμι τῆς Αἰολίδος τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ἐστρατεῦσθαι ἐν αὐτῇ I know Aeolia well, partly because I am from there, partly because I have served-as-a-soldier in it; ὄρος τῇ μὲν ῥᾴδιον ἀναβαίνειν, τῇ δὲ χαλεπώτατον a hill at one point easy to climb, at another very difficult.

THE ARTICLE WITH SUBSTANTIVES

4 The main uses agree in Greek and in English, though in many cases there is some difference of idiom which can only be learned by reading a great deal of Greek.

Placed before common nouns the article either narrows (individualizes) or widens (generalizes) their meaning.

5 In its narrowing sense it designates a person or thing already known or assumed as known: τῷ κανθάρῳ δώσω πιεῖν I will give a drink to the beetle (already spoken of); αἴρεται εἰς τὸν ἀέρα he is lifted to the heavens; so ὁ οὐρανός, ἡ γῆ, ὁ ἥλιος, and the like, all of them things assumed as known by everybody.

6 From this use arises an idiom unknown in English but very common in Greek. It is found five times over in the sentence: Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε Cyrus jumping from *his* car put on *his* breastplate and mounting *his* horse took *his* javelins in *his* hands. The article so narrows down the application or reference of each noun in this sentence to Cyrus, the person spoken of,

that in each case the object designated becomes for the time in effect the property of Cyrus, and in translating into English we must employ a possessive pronoun to render the force of the Greek article: *οὐδὲ κολάσαι ἔξεστί μοι τοὺς οἰκέτας* I may not even chastise *my* servants; *τὴν χεῖρα δός* give me *your* hand.

7 In its widening or generalizing sense the article designates a whole class of persons or things: *ὁ κάνθαρος ζῷόν ἐστιν* the beetle (the whole class of beetles) is a living thing; *ὁ ἄνθρωπος θνητός ἐστιν* man is mortal; *οἱ γονῆς* parents (as a class). The article gives the substantive the character of an abstract conception. Accordingly it is also naturally used with abstract nouns like *ἀρετή, σοφία, σωφροσύνη.*

In this use Greek and English do not run side by side. Though we speak of 'the horse,' 'the cow,' or 'the beetle' when we wish to express the whole class of horses, cows, or beetles, yet we cannot say 'the man' for men as a class, nor do we use the article with plurals or with abstract nouns.

8 Not even in Greek is the usage constant. A more general sense is actually sometimes obtained by employing nouns without the article: *ἡγεῖσθαι θεούς* to believe in a heaven *as distinct from* *ἡγεῖσθαι τοὺς θεούς* to believe in the gods (commonly worshipped); *γονέων ἀμελεῖν* (for any one) to neglect father and mother; *οὐδέποτ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης* after all, injustice (of any sort) is never more profitable than justice.

9 Proper names may have no article just as in English: *Σωκράτης* Socrates; *Αἴγυπτος* Egypt; *Ἄθως*

mount Athos. But they also may have the article, as far as we can see with very little difference of meaning, except that the general tendency is to attach the article as often as a proper name is repeated after previous mention or when the name is that of a well-known person. How this variety may have arisen with names of countries we can still see in the preference for the article in cases like ἡ Ἑλλάς, ἡ Ἀσία, ἡ Ἀττική in which the name may well have been still felt to be an adjective.

10 According as a common noun approaches by frequent use to a proper noun, it tends to drop its article: ἐτύγχανον εἰς ἄστυ ἀνιὼν Φαληρόθεν I was just on my way up to town from Phalerum; ἥλιος ἐδύετο the sun was setting. In this way is to be explained βασιλεύς for the King of Persia, a person at one time constantly in the thoughts and mouths of the Greeks.

11 This tendency is most marked in prepositional phrases—so much so that in a well-defined class of these, the article is not found at all, namely in certain expressions determining time and place: ἅμ' ἡμέρᾳ at daybreak; ἅμ' ἕῳ at dawn; ἅμ' ἡλίῳ ἀνίσχοντι at sunrise; ἀφ' ἑσπέρας since evening; κατὰ γῆν καὶ κατὰ θάλατταν by land and by sea; ἐν δεξιᾷ on the right, ἐν ἀριστερᾷ on the left. So in the military phrases ἐπὶ δόρυ towards the right, ἐπ' ἀσπίδα towards the left (the spear being in the right hand, the shield on the left arm); ἐπὶ κέρως in column (*literally* in the direction of the wing).

12 On the whole, the English usage coincides in these cases with the Greek just as in many words denoting time, even when used without prepositions:

νὺξ ἐπεγένετο τῷ ἔργῳ night fell on the scene; *ἡμέρα ὑπέφαινε* day was breaking.

13 The defining or limiting accusatives *μέγεθος, πλῆθος, ὕψος, εὖρος, γένος, ὄνομα, πρόφασιν,* and the like resemble the corresponding words in English in having no article: *μέγεθος περὶ πεντεκαίδεκα σταδίους μάλιστα* in size about fifteen furlongs altogether; *οἱ Μαντινῆς πρόφασιν ἐπὶ λαχανισμὸν ἐξελθόντες* the Mantineans going out on pretence of getting vegetables.

14 In the higher poetry the article is often omitted in cases where it would be essential in prose and comedy, as, for example, in the idiom, described in 6: *κεῖται κόνει φύρουσα δύστηνον κάρα* she lieth defiling with dust *her* unhappy head. Indeed much depends upon the exigencies of metre; and in every idiom the usage is more or less fluctuating.

THE ARTICLE DEFINING SUBSTANTIVES THAT ARE THEMSELVES FURTHER DEFINED IN ONE WAY OR ANOTHER

15 A substantive already defined by the article may have a further specification added by means of an adjective, participle, adverb, genitive, or preposition with its case: *ὁ πρεσβύτερος ἀδελφός* the elder brother; *ἡ προκειμένη ἡμέρα* the appointed day; *οἱ πάλαι Δωριῆς* the Dorians of old; *ἡ ἐμαυτοῦ καρδία* my own heart; *ἡ τῶν Περσῶν ἀρχή* the empire of

the Persians; ἡ ἐπὶ τῷ ποταμῷ πόλις the town on the river. Except in the order of the words and in the extension of the idiom after the type οἱ πάλαι Δωριῆς, the English use corresponds pretty closely to the Greek.

16 All such further definitions of the substantive are normally placed, as above, between the article and the substantive. Other arrangements are, however, permissible, but vary with the form which the specification takes. Thus, if the specification is expressed by a genitive, the order next in frequency to the normal order (ἡ τῶν Περσῶν ἀρχή) is of the type ἡ ἀρχὴ τῶν Περσῶν. But in all the other cases, the next best order is to repeat the article and put the specification after it: ὁ ἀδελφὸς ὁ πρεσβύτερος; ἡ ἡμέρα ἡ προκειμένη; οἱ Δωριῆς οἱ πάλαι; ἡ πόλις ἡ ἐπὶ τῷ ποταμῷ.

17 When the defining genitive is a personal pronoun, the order follows the types ἡμῶν ἡ πόλις or ἡ πόλις ἡμῶν. When it is a reflexive or demonstrative pronoun, the best type is ὁ ἐμαυτοῦ ἀδελφός, ὁ τούτου ἀδελφός. Possessive pronouns rank with adjectives: ὁ σὸς πατήρ or ὁ πατὴρ ὁ σός.

18 When the specification takes the form of a substantive in the genitive case, that substantive must also have the article. The necessity of this is concealed in the English idiom 'the farmer's horse,' but readily seen if we turn it into the unidiomatic equivalent 'the horse of the farmer.' Exceptions to this rule fall under two heads:—(1) the genitive may be without the article if it is a proper name: ἡ Φιλοκράτους οἰκία the house of Philocrates; or (2)

the governing substantive may have no article if it depends upon a preposition: *ἐν ἀρχῇ τοῦ λόγου* at the beginning of my speech; *ἐπὶ βλαβῇ τῆς πόλεως* to the hurt of the country.

19 When more specifications than one are appended to one substantive, they are normally comprehended under one article: *ὁ Ἀλκιβιάδου τούτου νεώτερος ἀδελφός* the younger brother of this Alcibiades; *αἱ ἀπὸ τῆς Σικελίας Πελοποννησίων ἑκκαίδεκα νῆες* the sixteen ships from Sicily belonging to the Peloponnesians.

20 A good many of this group of expressions admit of an idiomatic abbreviation by which the substantive that is the true nucleus of the phrase disappears, and the article and appended specification are left to convey the full meaning: *Ἀλέξανδρος ὁ τοῦ Φιλίππου* Philip's son, Alexander; *τῇ ὑστεραίᾳ οὐκ ἐφάνησαν ἔτι οἱ πολέμιοι* the next day the enemy were no longer visible; *ἡ μουσική* the art of music. It is bad Greek to write in full *Ἀλέξανδρος ὁ τοῦ Φιλίππου ὑός, τῇ ὑστεραίᾳ ἡμέρᾳ*, or *ἡ μουσικὴ τέχνη*.

21 On the other hand we must not conceive of a lost substantive in such expressions as *οἱ ἐπὶ τῶν πραγμάτων* the men in charge of affairs; *τὰ τῆς πόλεως* the interests of the town. In these cases the gender of the article, whether masculine, feminine, or neuter, furnishes of itself the required notion of men, women, or things.

22 Here also poetical idiom is very fluctuating, the article being omitted or expressed

almost at will. But, on the whole, poetry inclines to a very sparing use of the article, as will be seen from the following extract from the Antigone of Sophocles ll. 415 ff.

χρόνον τάδ' ἦν τοσοῦτον ἔστ' ἐν αἰθέρι
μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
καὶ καῦμ' ἔθαλπε· καὶ τότ' ἐξαίφνης χθονὸς
τυφὼς ἀείρας σκηπτόν, οὐράνιον ἄχος,
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ὕλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας
αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.

'Thus was it for a time until in mid heaven stood *the* sun's bright ring and *his* heat burned us; and then on a sudden from *the* earth a whirlwind lifts *his* force, to torment the firmament, and fills *the* plain, dishonouring all *the* foliage of *the* woodland there, and besides, great heaven was filled; but closing lips and eyes, we sustained the portentous scourge.'

ABSENCE OF THE ARTICLE BEFORE A COMPLEMENT OF THE PREDICATE

23 A substantive or adjective which forms part of the predicate never takes the article: *τὸ θαυμάζειν*

ἀρχή ἐστι τῆς σοφίας wonder is the beginning of wisdom; *Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός* Alexander used to assert that he was the son of Zeus.

24 To this idiom is due great refinement and compactness of expression, as will be seen from the following examples: *ὁ λιμὴν τὸ στόμα ἔχει εὐρύ* *literally* the harbour has its mouth wide *English* the mouth of the harbour is wide; *βέβαιον ἄξεις τὸν βίον δίκαιος ὤν* if you are upright, you will lead a tranquil life *literally* being upright you will lead your life tranquil.

25 In this construction are specially found certain classes of adjectives:—

1) Such as express little or much, like *πολύς* and *ὀλίγος*: *πολὺ ἔχει τὸ ἀργύριον* he has money in plenty; *μεγίστην ἔχουσι τὴν δύναμιν* their power is very great.
2) Such as express relations of place, like *μέσος* and *ἔσχατος*: *ἐν μέσῃ τῇ χώρᾳ* in the middle of the country; *ἐπ᾽ ἐσχάτῳ τῷ λιμένι* at the extremity of the harbour.
3) Such as express order in time, like *πρότερος* and *τελευταῖος*: *πρότεροι ἐπῆσαν οἱ Ἀθηναῖοι* of the two the Athenians attacked first; *πρῶτος ἀφίκετο ὁ Κόνων* Conon was the first to come.
4) Such as express circumstances in time, like *δευτεραῖος* and *σκοταῖος*: *σκοταῖοι ἐπορεύοντο οἱ Ἕλληνες* the Greeks marched in the dark; *μεσημβρινοὶ ἦλθον οἱ ἄνδρες* the men came at midday.
5) The adjectives *ἑκών, ἄκων,* and *ἄσμενος*:

ἄκων ὑπέστη ὁ Ξενοφῶν Xenophon promised unwillingly; *ἄσμενοι ἐκοιμήθησαν οἱ ναῦται* the sailors were glad to go to bed.

6) The adjective *μόνος*: *μόνος ἐσώθη ὁ Ξενοφῶν* Xenophon was the only man saved.

THE ARTICLE WITH PRONOUNS AND PRONOMINAL ADJECTIVES

26 If the preceding paragraphs have taught us the difference between an adjective that qualifies a substantive and an adjective that forms part of a predicate, we shall have no difficulty in using the article rightly with pronominal adjectives.

27 A pronominal adjective that qualifies a substantive is placed between the article and that substantive: *οἱ τοιοῦτοι ἄνθρωποι ῥᾴδιοί εἰσιν ἐξαπατᾶν* men of this sort are easy to take in; *ἡ ἄλλη πόλις οὐδὲν ᾔδει* the rest of the city knew nothing; *ὁ ἕτερος στρατηγὸς ἀπέπλευσε* the other general sailed away; *ἡ αὐτὴ φύσις παντοίους ποιεῖ τοὺς ἀνθρώπους* the self-same nature makes men of all sorts; *ὁ πᾶς ἀριθμὸς τοσοῦτος ἐγένετο* the total sum reached so high; *τὸ ὅλον στράτευμα εἰς πεντακισχιλίους ἦν* the total force was as many as five thousand men.

28 A pronominal adjective that has a predicative force takes position in a sentence just like any other adjective so used: *τοιοῦτος ἦν ὁ ἀγών* the struggle was as-I-have-described-it; *ὁ ἀγὼν ἐγένετο τοιόσδε* the struggle took place in-this-way;[1] *πᾶσαν ὑμῖν τὴν*

[1] In prose and comedy *οὗτος, τοιοῦτος, τοσοῦτος* are used to take up or resume something already said, while *ὅδε, τοιόσδε,* and *τοσόσδε* serve to anticipate something still to be explained.

ἀλήθειαν ἐρῶ I will tell you the truth entire *i.e.* without reservation; *ὅλη ἡ πόλις ἐταράχθη* the town was in confusion throughout.

29 Even pronouns themselves may stand in this relation to the verb of a sentence: *αὐτὸς ὁ βασιλεὺς τοῦτ' ἔδρα* the king did this in-person; *ἐκτῶντο τὴν τιμὴν ταύτην* the privilege they acquired was this; *τοῦτο τὸ ἔργον ἐπράχθη* this was the deed that was done. In sentences like the two last we miss the true relation of verb and pronoun, if we translate, as we ought to do in English: they acquired this privilege; this deed was done. Yet we can easily see the reasonableness of the Greek idiom, different as it is from our own. As a rule, however, we cannot represent at all in English, whether idiomatic or unidiomatic, the Greek idiom in regard to *οὗτος, ὅδε,* and *ἐκεῖνος.* All we must remember is that these three pronouns take invariably the position of a predicative adjective: *οὗτος ὁ ἀνήρ* or *ὁ ἀνὴρ οὗτος* this man; *ἥδε ἡ γυνή* or *ἡ γυνὴ ἥδε* the woman here; *ἐκεῖνο τὸ πρᾶγμα* or *τὸ πρᾶγμα ἐκεῖνο* that thing.

30 The words *ἄμφω* (which can only be used with the dual of a substantive), *ἀμφότεροι* and *ἑκάτερος* are constructed like *οὗτος, ὅδε,* and *ἐκεῖνος*: *ἀμφοῖν τοῖν ποδοῖν φεύγομεν* we run away with both feet, *i.e.* as fast as we can; *ἀμφότερα τὰ στρατόπεδα ἐπὶ τοῦ λόφου ἦν* both the camps were on the knoll; *καθ' ἑκάτερον τὸν ἔσπλουν ὥρμησαν ἐπὶ τοὺς πολεμίους* by the one inlet and by the other they moved against the enemy. When *ἕκαστος* takes the article, as it does only when its meaning is greatly emphasized, it also has the predicative position: *περὶ ἑκάστης τῆς*

τέχνης οὕτως ἔχει this is the case with every single art.

31 In regard to most of these constructions poetical usage is far less fixed. We have often to let the context determine the precise sense in which a word is used, as for example, whether we should translate πᾶσα πόλις by 'every city,' or 'the whole city.' In tragedy constructions like ἀνὴρ ὅδε, κεῖνος ἀνήρ are quite common.

CHAPTER II.—THE PRONOUNS

POSSESSIVE PRONOUNS

32 We have already seen (6 supra) that when a person or thing is spoken of as belonging to the subject of the sentence, the idea of possession is in Greek conveyed by prefixing the article to the name of the thing: *ὁ Κῦρος ἔλαβε τὰ παλτά* Cyrus seized his javelins. For this reason the possessive pronouns are not so common in Greek as they are in English.

33 At the same time, this construction cannot be used if any stress is to be laid upon the personality of the possessor. In that case, a possessive pronoun is necessary. *στυγῶ μὲν ἄστυ τὸν δ' ἐμὸν δῆμον ποθῶ* I loathe town and yearn for my parish; *ζητεῖς ποιῆσαι τἀργύριον πλεῖον τὸ σόν* you seek to make your money more; *πάρεστε εἰς τὸ ὑμέτερον ἄλσος* come to your sacred-grove. For this degree of emphasis there is no possessive pronoun or its equivalent in the third person.

34 If, further, a stronger emphasis is to be laid upon the personality of the possessor, the reflexive pronouns are used: *αἰσχύνομαι δὲ τὰς ἐμαυτοῦ συμφοράς* but I am ashamed of my own misfortunes; *ἄγε δή,*

κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον come now you must tell me your own character; *τὸν ἐμὸν πατέρα ἐπαινεῖτε καὶ οὐ τὸν ὑμέτερον αὐτῶν* you praise my father and not your own; *ἀποκτείνουσι τοὺς ἑαυτῶν παῖδας* they kill their own children. For the plural of the first and second persons the normal construction is of the type *τὸν ἡμέτερον, ὑμέτερον αὐτῶν πατέρα,* not *τὸν ἡμῶν, ὑμῶν αὐτῶν πατέρα,* but for the third person *τὸν ἑαυτῶν πατέρα.*

35 When a person or thing is spoken of as belonging to some one else than the subject of the sentence, we can use neither the article nor the reflexive pronouns to bring out the idea of possession, but we use either *μου, σου, αὐτοῦ, ἡμῶν, ὑμῶν, αὐτῶν,* or with more emphasis *ἐμός, σός, ἐκείνου, ἡμέτερος, ὑμέτερος, ἐκείνων*: *μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην* he sent my master away quite mad; *ὁ πατήρ σου ἥκει* your father is come; *οἱ πρόγονοι αὐτῶν τοῦτ' ἔπραξαν* their ancestors did this; or again more emphatically *τὸν ἐμὸν δεσπότην, ὁ σὸς πατήρ, οἱ ἐκείνων πρόγονοι.*

REFLEXIVE PRONOUNS

36 The pronouns *ἐμαυτόν, σεαυτόν, ἑαυτόν, ἡμᾶς αὐτούς, ὑμᾶς αὐτούς, ἑαυτούς* are used as direct reflexives: *τύπτω ἐμαυτόν* I strike myself, *τύπτεις σεαυτόν* you strike yourself, *τύπτει ἑαυτόν* he strikes himself, etc. The middle voice of the verb must never be employed in place of this construction except in the case of one or two verbs concerned with the toilet, such as *λοῦσθαι* to bathe, and *νίζεσθαι* to wash the hands.

37 Besides this use directly reflexive, there is in the case of the third person, a call for an indirect reflexive sense, as when such and such a man says that such and such another man did something to *him*. Now in the plural this distinction is in Greek most precisely made by reserving ἑαυτούς, ἑαυτῶν, and ἑαυτοῖς [1] for the direct reflexive, and employing σφᾶς, σφῶν, σφίσι for the indirect: ἐδέδισαν μὴ οἱ Ἀθηναῖοι διαφθείρειαν σφᾶς they feared that the Athenians would destroy them. In the singular the distinction is not so well kept up, but here also the true Attic idiom is to use ἑ, οὑ, οἱ: οὐκ ἂν ᾤετο ὁ Κλέων τὸν Νικίαν οἱ ὑποχωρῆσαι Cleon did not think that Nicias would give way for him; Δαρεῖος ἐβούλετό οἱ τὼ παῖδε παρεῖναι Darius wished his two sons to come to him; ἐκέλευσε τοὺς οἰκέτας ἑ περιμένειν he bade his servants wait for him.

RELATIVE PRONOUNS

38 The relative pronouns are ὅς, ὅσπερ, and ὅστις. The two first, ὅς and ὅσπερ, are definite, that is, designate persons or things already to some extent defined in meaning; but they differ from each other in the degree to which they define the antecedent, ὅσπερ being much the more precise: ἰδεῖν σε βούλομαι τὸν ὑὸν τὸν μόνον ὃν ἐγὼ φιλῶ μάλιστα I want you to see my only son whom I am very fond of; ὅπερ πάλαι ἐγώ, νῦν σὺ πράττεις you do now just-what I did once.

Ὅστις, on the other hand, is quite indefinite, being used to designate a group or class of persons or

[1] More rarely σφᾶς αὐτούς, σφῶν αὐτῶν etc.

things rather than any particular person or thing: *μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει* happy he who has money and sense.

39 From its use in such a sentence as that just quoted, *ὅστις* acquired the meaning also of the Latin quippe qui: a man is happy *inasmuch-as-he* has money and sense. Originally a misuse, it soon took rank as an indispensable idiom: *προδότης εἶ τῆς πατρίδος ὅστις τὰ τοιαῦτα δρᾷς* you are a traitor to your country when-you do this.

40 From the nature of the case, *ὅστις* and not *ὅς* must be used to complete negative statements beginning with *οὐδεὶς ἔστιν, οὐκ ἔστιν* etc. and their equivalents *τίς ἔστιν; τί ἔστιν;* etc.: *οὐκ ἔστιν οὐδεὶς ὅστις οὐ τοῦτον φιλεῖ* there is not *any* body who does not love this man; *τίς ἔστιν ὅστις οὐ τοῦτον φιλεῖ;* who is there who does not love this man?

41 The relative pronoun agrees in gender and number with its antecedent, but it assumes the case required from it by its position in its own clause. This, however, is not an invariable idiom. On the contrary, when the relative ought to be in the accusative, it is much more usual for it to take the case of its antecedent, if that case is a genitive or a dative: *οἴμοι δὲ κωλῆς ἧς ἐγὼ κατήσθιον* woe is me for the ham which I devoured! This idiom is called *attraction.* It can take place only if the relative clause is essential to complete the sense.

42 When this attraction takes place, any pronoun which should serve as antecedent to the relative is omitted, as often as it is not joined to a substantive: *τοῦτον τὸν οἶνον δέομαί σου πιεῖν μεθ' ὧν μάλιστα*

φιλεῖς pray drink this wine with the friends you love best. If the antecedent is a substantive it may be placed in the relative clause, but without its article: ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων how much he is changed from the manners he once had!

43 The relative adjectives οἷος, ὁποῖος: ὅσος, ὁπόσος: and ἡλίκος, ὁπηλίκος take the place of the relative pronouns not only when they are called for by a preceding τοιοῦτος: τοσοῦτος, τοσόσδε: or τηλικοῦτος, but also as often as their special sense increases the precision of the sentence. They have the same construction as the relative pronouns.

44 A form of condensed expression is to be noticed. The origin of οὐδεὶς ὅστις οὐ seems to have been forgotten when the ἐστίν was dropped after the οὐδείς; and it is treated just like a composite substantive meaning *everybody, everything.* καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο both land force and navy and everything were destroyed; Ἀπολλόδωρος κλαίων οὐδένα ὅντινα οὐ κατέκλασε τῶν παρόντων Apollodorus by his tears made every one of the company break down.

45 Just as we might expect, poetical usage in regard to pronouns of every sort is much less precise than that of prose and comedy. By the side of the prose idioms and vocables are many antiquated forms and modes of expression such as are found in the higher poetry of every language. If no

prose writer ever uses *νιν* or *σφε* for *αὐτόν*, or *σέθεν* for *σοῦ*, neither does he use *τόσος* for *τοσοῦτος* nor *τοῖος* for *τοιοῦτος*. He leaves such things to the poets. In prose, *φίλος ἐμός* is a possible collocation in the sense of 'a friend of mine.' In poetry, on the other hand, it means the same as *οὑμὸς φίλος* or *ὁ φίλος ὅ ἐμός*.

As to the relative, the most striking survival in poetry is the use as a relative pronoun of those cases of the article which begin with tau: *κτείνουσα τοὺς οὐ χρὴ κτανεῖν* slaying those whom she ought not to slay.

CHAPTER III.—CONCORD OF SUBJECT AND PREDICATE

46 A verb agrees with its subject in number and person. An adjective employed to supplement the verbal notion agrees with the subject in gender also. Nevertheless a subject in the neuter plural always takes a verb in the singular: *τὰ πράγματ' οὐχὶ διὰ σὲ πάντα γίγνεται ;* are not things-that-are-done all done through thee ?

47 When a verb has its subject in the dual number, then it may either be in the dual or the plural: *ἐξῄξάτην οὖν δύο δράκοντ' ἐκ τοῦ νεώ* now two dragons came-swiftly from the temple. With equal propriety we might have had *ἐξῆξαν*. The dual of the verb may also be used when there are two subjects, each of which is in the singular: *οὕτω δρᾶτον σὺ καὶ ὁ ἀδελφός* you and your brother so act. But as a rule the plural is employed, just as if there were more subjects than two.

48 When a verb has several subjects either singular or plural, both it and its supplement are also plural. If the subjects are of different persons, the first person dominates the second, and the second the third. If

the subjects are of different genders, then any adjective supplementing the verbal notion, is masculine, whenever one of the subject nouns denotes a male person, and neuter when all the subject nouns denote things: *ἆρα συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς;* do you and I agree? *ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι* fortune and Philip were masters of events; *φθόνος καὶ ἔρως ἐναντία ἐστίν* envy and love are opposite principles.

49 It often happens, however, that the verb and its supplement agree only with the nearest or the most prominent subject. This can happen, of course, only when that subject is in the singular: *σὺ Ἕλλην εἶ καὶ ἡμεῖς* you are Greek and (for that part) so are we; *οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν* neither you nor (for that matter) any other could reply; *τῶν κακῶν ἡ στάσις καὶ ὁ πόλεμος αἴτιός ἐστιν* of our misfortunes disunion and (above all) war is the cause.

50 When the supplement of the verb is a substantive of a different number or gender from the subject, the verb generally agrees with the supplement rather than with the subject: *αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν* the expenses of a chorêgus are a good indication of prosperity.

51 When the supplement of the verb is a substantive and the subject a neuter pronoun, the latter often takes the gender of the supplement: *αὕτη ὑμῖν ἔσται σωτηρία* this-thing will be your salvation. Similarly in relative clauses the relative pronoun may take the gender and number of the supplement of the predicate rather than of its antecedent: *Περσικὸν ξίφος ὃν ἀκινάκην καλοῦσι* a Persian sword which they call acinaces.

52 When used as supplement to the verb, a neuter adjective has the construction of a substantive: *πονηρὸν ὁ συκοφάντης ἀεί* the malicious-accuser is always an unprincipled-creature: *χρησιμώτερον νομίζει χρήματα ἢ ἀδελφούς* he regards possessions as something more useful than brothers.

53 In the case of subject and predicate just as with other constructions grammatical rules are sometimes sacrificed to sense. When the subject is a collective noun like *πλῆθος, πόλις, στράτευμα,* the verb is often in the plural: *πολὺ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφὴν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσιν* many a race of men do not use for food the produce of the earth but sustain themselves in life by milk and cheese and flesh got from beasts.

54 The sentence just quoted furnishes a second instance of grammatical concord sacrificed to sense: *πολὺ γένος . . . τρεφόμενοι.* This type also is not uncommon.

55 But in such cases, that is, when adjectives or participles qualify the subject or subjects, the normal idiom is that they agree in gender, number, and case with a single subject, and, if there are more subjects than one, that they agree with the nearest or else are repeated before each. Thus, we may say either *ἓν σῶμα καὶ ψυχὴν ἔχω* I have one body and soul; or *ἓν σῶμα καὶ μίαν ψυχὴν ἔχω* I have one body and one soul; the latter being more emphatic and precise.

56 When there are more subjects than one, the management of the article defining them is of the greatest importance. According as it is repeated or

no, the sense is much modified. If it is placed only before the first, then all are to be taken as forming one general conception: *οἱ λίθοι καὶ ἀκόντια καὶ τοξεύματα* the stones and javelins and arrows; *οἱ Πελοποννήσιοι καὶ Συρακόσιοι καὶ ξύμμαχοι* the Peloponnesians, Syracusans, and allies. On the other hand we must say *οἱ Πελοποννήσιοι καὶ οἱ Ἀθηναῖοι* unless the two peoples are for the time acting in concert; and we must say *ἥ τε ἤπειρος καὶ αἱ νῆσοι* unless we are speaking of a continent and the islands which politically go with it.

CHAPTER IV.—THE CASES

THE NOMINATIVE AND VOCATIVE CASES

57 Every one who has learned enough Greek to read a book such as this with intelligence, already knows the uses of the nominative and vocative cases. On one point only is there any notable difference between the Greek idiom and the English. When we meet with constructions such as *οἱ Θρᾷκες ἴτε δεῦρο*, which we rightly translate into English idiom 'Thracians, come hither,' we must not think that *οἱ Θρᾷκες* is in the vocative case. It is in the nominative just as much as in the sentence *οἱ Θρᾷκες ἴασι δεῦρο* the Thracians will come hither. The real difference between Greek and English here lies in the sense of the imperative mood. That the meaning of this mood differs in the two tongues is plain from the existence of a third person in Greek, whereas in English we use a composite expression 'let him come' etc. Indeed, we should perhaps come nearer the true meaning of the Greek imperative, if we translated it by expressions such as 'you must come' or 'you shall come,' 'he must come' or 'he shall come' etc. If we do so, we shall find no difficulty in such constructions as *οἶσθ'*

οὖν ὃ δρᾶσον do you indeed know the-thing-which you must do? *ἄνδρας τάττει οἳ φυλαξάντων τὴν πόλιν* he posts men who shall watch the city.

THE ACCUSATIVE CASE

58 The principal use of the accusative is to define and complete the meaning of verbs.

When we use, for example, the verb 'strike' in English, we may define or complete its sense in one or other, or in both of two ways. We may say either 'he strikes the man' or 'he strikes a blow,' or again 'he strikes the man a blow.' Now in Greek we have all these modes of expression just as in English, only that in Greek they are freer and more frequent.

59 To take the type *τύπτει τὸν ἄνδρα* first: the accusative *τὸν ἄνδρα* is said to be the direct object of the verb *τύπτει*.

Far the greater number of transitive verbs have for object such an accusative to mark the person or thing with which the action of the verb deals. The idiom of Greek, however, is in so many ways different from the idiom of English that we cannot be sure of always finding the two languages running side by side in the matter of this construction. It constantly happens that the same thing is looked at from such different points of view in different languages. Accordingly, it would be impossible to give any general rule by which to know the verbs which in Greek are followed by an accusative of the direct object. They can only be learned by reading widely in Greek books. At the same time, it may be useful to instance a few verbs

and classes of verbs, which if judged only by their English equivalents might perhaps seem unlikely to have this construction.

60 Verbs denoting emotions of one kind or another are frequently followed by an accusative of the direct object: *αἰδεῖσθαι* to feel respect for; *αἰσχύνεσθαι* to feel shame before; *φοβεῖσθαι* to be afraid of; *θαρρεῖν* to have no fear of; *ἐκπλήττεσθαι* to be amazed at; *θαυμάζειν* to wonder at.

61 The verbs *εὖ ποιεῖν* 'to do good to'; *κακῶς ποιεῖν* 'to do ill to'; *εὖ λέγειν* 'to speak well of'; *κακῶς λέγειν* 'to speak ill of,' have this construction.

62 This is also the case with the verbs *λανθάνειν* to escape the notice of, and *φθάνειν* to be beforehand with, to get before, to forestall.

63 The verbs *ὀμνύναι* 'to swear by'; *ἀπομνύναι* 'to swear no by'; *ἐπιορκεῖν* 'to swear falsely by,' take an accusative of the person or thing by whom or by which one swears. It is this accusative which is seen in the elliptical expressions *νὴ Δία* yes, by Zeus; *μὰ τὸν Διόνυσον* 'no, by Dionysus'; *ναὶ μὰ τὸν Δία* 'yea, by Zeus,' and the like.

64 Many intransitive verbs acquire a transitive meaning, and consequently the right to the construction with an accusative of the direct object, when they are compounded with prepositions, especially with *διά* across; *μετά* after; *παρά* beyond; *περί* round; *ὑπέρ* over; and *ὑπό* under: *διαβαίνειν* to cross; *μετιέναι* to go after; *παραπλεῖν* to sail past; *περιθεῖν* to run round; *ὑπερβαίνειν* to pass over; *ὑφίστασθαι* to undertake.

65 The prepositions *ἐπί* and *κατά* when prefixed

to intransitive verbs sometimes give them a causative force: σιωπᾶν to be silent, κατασιωπᾶν to silence; ἰσχύειν to be strong, ἐπισχύειν to make strong; ἀληθεύειν to be true, ἐπαληθεύειν to make true, to confirm. A very striking example of this change of meaning produced by κατά is seen in the verb κατηχεῖν to instruct. The simple ἠχεῖν is always intransitive, being used of any person or thing that gives out a loud or clear note or sound of any sort. Thus, κατηχεῖν is 'to cause a person or thing to give out such a note or sound,' and is therefore very properly used of making a group or class of persons repeat distinctly aloud after one any words or sentences. Hence, 'to instruct' or 'to teach' becomes the ordinary sense of the verb.

66 A certain class of verbs take two accusatives of the direct object, one of a person and the other of a thing. Such verbs have the meanings to ask, to demand, to remind, to teach, to clothe or unclothe, to conceal, to deprive: τοῦτο τοὺς πολίτας ἐρωτᾷ he asks the citizens this question; τοὺς θεοὺς αἰτεῖτε ἀγαθά you ask the gods for good things; τὴν εἰρήνην ὑμᾶς ἀναμιμνήσκομεν we remind you of the peace: τὸ πρᾶγμα ἐκρύπτομεν τὸν πατέρα we hid the matter from our father; τὸ ἱμάτιόν σε ἐνδύσω I will put your cloak on you; τοὺς νεανίας διδάσκει τὴν μουσικήν he teaches the young men music; συλῶσι τὰς βοῦς τοὺς βουκόλους they rob the herdsmen of their cows.

67 When we use such verbs in a passive construction, the accusative of the person becomes the subject of the verb, while the accusative of the thing remains unchanged: τοῦτο ἐρωτῶνται οἱ πολῖται this question

the citizens are asked; *τὴν εἰρήνην ἀναμιμνήσκεσθε* you are reminded of the peace; *οἱ νεανίαι τὴν μουσικὴν διδάσκονται* the young men have lessons in music; *τὰς βοῦς ἐσυλήθησαν οἱ βούκολοι* the herdsmen were robbed of their cows.

68 In the case of some verbs, an accusative of the direct object does not sufficiently define or complete their sense. Accordingly, a second accusative is also used, which is called the predicate accusative, because though agreeing with the accusative of the direct object, it is in effect part of the predicate. To this class belong verbs signifying 'to make,' 'to consider,' 'to name,' 'to choose,' 'to appoint,' and the like: *πάντων δεσπότην ἑαυτὸν πεποίηκεν ὁ Φίλιππος* Philip has made himself master of all; *τοῦτον εὐεργέτην ἡγούμεθα* this man we regard as a benefactor; *τὸν Κῦρον ἡγεμόνα ἐποιήσαντο* they made Cyrus commander; *πρέσβεις εἵλοντο Κλεινίαν καὶ Λυσίαν* they chose Cleinias and Lysias ambassadors; *τὸν παῖδα ὠνόμασα Φίλιππον* I called the boy Philip.

69 Such predicate accusatives are often adjectives: *τοῦτο φανερὸν ποιήσομεν* this we shall make plain; *τὰς ἁμαρτίας μεγάλας ἡγεῖτο* he thought the mistakes serious; *ἐλευθέρους κατέστησε τοὺς παῖδας* he set the boys free.

70 In the passive construction of this group of verbs the word that was the direct object of the active verb is the subject of the passive verb, while the predicate accusative becomes predicate nominative: *πάντων δεσπότης ὁ Φίλιππος ἐγένετο* Philip became master of all; *οὗτος εὐεργέτης ἐνομίζετο* this man was considered a benefactor; *πρέσβεις ᾑρέθησαν ὁ Κλεινίας*

καὶ ὁ Λυσίας Cleinias and Lysias were chosen ambassadors; *ἐνέδυ τὸν χιτῶνα* he put his tunic on.

71 Let us turn now to the other way of defining or completing the meaning of the verb, namely, that represented by the type *τύπτει πληγήν* he strikes a blow.

The accusative seen in *τύπτειν πληγήν* and the like expressions has been called by grammarians the internal or cognate accusative. Such names do not explain the use but serve simply as dockets or labels by which we distinguish this from other uses of the accusative. It is called internal, because the idea expressed by *πληγήν* may be regarded as already implied in *τύπτειν*. It is called cognate, because the notion of *πληγή* is cognate to that of *τύπτειν*.

72 The internal or cognate accusative takes the following forms:—

1) It may be a substantive of the same origin as the verb which it defines, or else the equivalent of such a substantive. If its meaning is narrower than that of the verb, it may be used alone without any qualifying adjective or other word: *χοὰς χεῖν* to pour drink-offerings. Otherwise it is defined in some way: *ἥδονται τὰς μεγίστας ἡδονάς* they experience the greatest pleasures; *νίκην ἐνίκησαν καλλίστην* they gained a most glorious victory; *τὸν σὸν φόβον οὐ φοβήσεται* he will not be afraid with your fear; *μέμψιν δικαίαν μέμφομαι* I find just fault.
2) It may be a substantive which has a meaning of a special sort akin to the notion of the

verb, but so much narrower than that notion as to define it well enough without a qualifying adjective: *ναυμαχίαν ὁ Λυκοῦργος ἐνίκα* Lycurgus conquered in a battle-at-sea; *πυγμὴν ἠγωνίσατο* he contended in boxing; *τὴν γνώμην ἐνίκησαν* they carried their view.

3) It may be the accusative plural neuter of an adjective: *ὑψηλὰ πηδᾶν* to leap high; *εὐαγγέλια θύειν* to offer a thank-offering for good news, *literally* to offer things relating-to-good-news.

Once or twice in set phrases we get the neuter singular of an adjective: *μέγα δύνασθαι* to be very powerful; *ὀξὺ βλέπειν* to have keen sight.

4) It may be the accusative neuter of a pronoun or a pronominal adjective: *τοῦτο λυπούμεθα* this sorrow we feel; *πολλὰ οὐχ ὁμολογῶ σοι* in many points I do not agree with you; *οὐδὲν ὑμῖν χρῆται* he makes no use of you.

73 Some expressions of this class admit of receiving a passive construction. In such cases the internal accusative becomes the subject of the passive verb: thus *τὰ τοιαῦτα οἱ Ἀθηναῖοι ἠτύχησαν* 'such misfortunes did the Athenians experience' becomes *τὰ τοιαῦτα τοῖς Ἀθηναίοις ἠτυχήθη* 'such misfortunes were experienced by the Athenians.' But as a rule this idiom is found with participles: *οἱ ὑπὸ Θησέως πολεμηθέντες πόλεμοι* the wars waged by Theseus; *τὰ σοὶ κἀμοὶ βεβιωμένα* the actions of your life and mine.

74 Again we can combine the two types *τύπτει*

τὸν ἄνδρα and τύπτει πληγήν, and can say τύπτει τὸν ἄνδρα πληγήν, just as in English we say 'he strikes the man a blow.' Instances of this construction are common: ἐὰν ἐμὲ ἀποκτείνητε, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς if you put me to death, you will not injure me more than you will injure yourselves; ταῦτα ἐγκωμιάζουσι τὴν δικαιοσύνην such praise they give to justice; τοῦτο οὐκ ἠνάγκασέ με he did not force me to this.

75 When such expressions receive a passive form the accusative of the direct object becomes the subject of the passive verb, while the internal accusative remains without change: ταῦτα ἐνεκωμιάσθη ἡ δικαιοσύνη justice was thus praised; πολλὰ καὶ δεινὰ ἠδικήθην I received much serious ill treatment; τοῦτο οὐκ ἠναγκάσθην to this I was not forced.

76 Thus far, the verbs which have had their meaning defined or completed by accusatives of one sort or another, have expressed action or activity in one or more directions. There remains, however, the large class of verbs denoting states or conditions, generally spoken of as neuter verbs.

Now in Greek even these may have their sense defined and completed by accusatives: τὰ σώματα κάμνουσι they suffer in body; ἀλγεῖ τὴν κεφαλήν he has a headache; ὑγιαίνει τὴν ψυχήν he has a wholesome temperament.

77 In their passive voice transitive verbs may express a state or condition, and when this is so, they also may have a like construction: διέφθαρται τὴν ψυχήν he is corrupt in mind.

78 Further, any verbs whether denoting an activity

of any kind or a condition of any sort may have the duration and extent of that activity or that condition defined in time and place by the accusative case: *ἐνταῦθα ἔμενεν ἡμέρας τρεῖς* there he remained three days; *ὅλην τὴν πόλιν πλανᾶται* he wanders through the city from end to end; *τὴν πᾶσαν ἡμέραν ἐλαύνει* he marches the whole day; *τριάκοντα ἔτη γεγονώς* being thirty years old; *ἀπέχει τὸ ἄστυ τρία στάδια* the town is three furlongs off.

79 Even in other spheres than time and place is the activity or condition expressed by a verb defined in this way: *τὰ μὲν παρελθόντα ὑμεῖς μὲν Κῦρον ηὐξήσατε, Κῦρος δὲ εὐκλεεῖς ὑμᾶς ἐποίησεν* in things past you aggrandized Cyrus, and Cyrus made you famous; *τὸ Αἰτωλικὸν πάθος διὰ τὴν ὕλην μέρος τι ἐγένετο* the disaster in Aetolia happened to some extent because of the wood; *τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει* nothing will be wanting if I can help it. In all these cases it is noticeable that the accusative defines the extent of the verb's action.

80 From the two uses of the accusative last described arise a great many modes of expression which are generally regarded as adverbial. Seeing that they mark limitations of the verbal action, they ought rather to be taken in each case directly with the verb. They resemble adverbs only so far as they serve the same function as adverbs. Of these accusatives some of the most common are:—

1) Defining motive: *τί;* why? *τοῦτ' αὐτό* or *αὐτὸ τοῦτο, ταῦτ' αὐτά* or *αὐτὰ ταῦτα*, for this very purpose: *αὐτὰ ταῦτα νῦν ἥκω* for this very end am I here.

2) Defining manner: *τρόπον τινά* in some way; *τίνα τρόπον;* in what way? *πάντα τρόπον* in every way; *τὴν ταχίστην* in the quickest way; *προῖκα* gratis; *πρόφασιν* in pretence; *χάριν* for the sake of; *ἀρχήν* or *τὴν ἀρχήν* at all: *ἐν τῷ παραχρῆμα οὐκ ἔστιν ἀρχὴν ὀρθῶς βουλεύεσθαι* at the moment it is not at all possible to form the right determination.
3) Defining time: *τὸ πάλαι* of old; *τὸ πρίν* before; *τὸ νῦν* meanwhile.
4) Defining order in a series: *τὸ πρῶτον* in the first place; *τὸ τελευταῖον* in the last place.[1]

81 But it is not only verbs that have their signification defined and completed by the aid of the accusative case. In certain circumstances nouns also may have a defining accusative attached to them. Perhaps in respect of nouns the idiom is an extension from the use with verbs. It is an easy step, for example, from such constructions as *πᾶσαν ἀδικίαν ἀδικεῖ* to *πᾶσαν ἀδικίαν ἄδικος* or from *ὑγιαίνειν τὴν ψυχήν* to *ὑγιὴς τὴν ψυχήν*.

82 Whatever the origin of the use, certainly the construction is not at all uncommon in the case of adjectives, or, within narrower limits, in the case of nouns: *τοιοῦτος ἦν τὸ ἦθος* in character he was as-I-have-described-him; *βελτίονές εἰσι τὴν γνώμην καὶ τὴν ἰδέαν* they are better men in mind and make; *ἄπειροι τὸ πλῆθος* endless in multitude; *ἀνὴρ ἀγαθὸς τὰ πολιτικά* a man good at statecraft; *δεινὸς τὰ πάντα* clever at everything; *διὰ μέσης τῆς πόλεως*

[1] In such a seriation *τὸ δεύτερον* is never used, but always *ἔπειτα* or *ἔπειτα δέ* for 'in the second place.'

ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων through the middle of the city flows a river, Cydnus by name, in breadth two hundred feet; Λυδὸς τὸ γένος a Lydian by race.

83 In the higher poetry the older and freer usage, out of which the prose idioms have, as it were, crystallized, is still to be seen. There is not the same definiteness and precision of relation between the verb and its accusative. The accusative still defines the meaning of the verb, but in the loosest imaginable way so as to be sometimes little more than a picturesque enlargement of the verbal notion: πόδα προβαίνεις thou steppest forward; δυσλόγιστον ἦξεν χέρα he was impetuous with misguided hand; πεῖραν ἐμώρανεν he acted foolishly in the attempt.

Another ancient idiom found in poetry is the employment of the accusative case to mark the direction in which a movement is made: Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας Medea sailed to the towers of the land of Iolcus. In such

a sentence a preposition must precede the accusative in prose and comedy.

THE TRUE GENITIVE CASE

84 We have seen that the accusative case is principally employed to define the meaning of verbs and very rarely to define that of nouns (substantives and adjectives). The converse is true of the genitive, its commonest use being to define or determine the meaning of nouns, and only rarely that of verbs.

85 We learn the chief function of this case from the name assigned it by the Greeks themselves when they began to analyse their language. They spoke of it as *ἡ γενικὴ πτῶσις*, the case of the genus.[1] And such it is in large measure. For the ordinary way in which it defines substantives is by specifying the genus or class to which they belong or the general conception of which they form part. For example, when we say *οἱ παῖδες τῶν ἐλευθέρων*, we define or determine the scope for the time being of the substantive *οἱ παῖδες* by narrowing its reference to the class of *οἱ ἐλεύθεροι*. In the same way, when we say *χρυσοῦ στέφανος*, we define the word *στέφανος* by specifying that it forms part of the general conception of gold, and not of that of any other substance—silver, bronze, wood, flowers, or the like.

86 But though this is a true generalization of the

[1] The Romans who did so much to obscure the Greek science of grammar, here also showed their inability to grasp its nice distinctions. By a very odd and very wrong translation, they converted *ἡ γενικὴ πτῶσις* into casus genetivus.

force of the genitive case, it is only true in part. We can reach a wider generalization still. When one substantive is defined by another which for the time being stands to it as a whole stands to its part, the defining substantive—the whole—is in the genitive case because that case originally conveyed some such idea as 'within the sphere of,' 'within the space of,' 'within the field of,' 'within the limits of.' We may readily fix this radical function of the case upon our memory by thinking of a black bounded superficies with a white spot at any point upon it. The white spot represents what we call the governing substantive, and the black surface is the genitive which we say is dependent upon it. We see this very easily in such a phrase as *Θῆβαι Βοιωτίας* Thebes in Boeotia; the particular spot, Thebes, within the country, Boeotia. But it is not really much more difficult to see the truth of it in regard to such phrases as *οἱ παῖδες τῶν ἐλευθέρων* or *στέφανος χρυσοῦ*. In the one case, *οἱ παῖδες* is the spot, and *τῶν ἐλευθέρων* the surface enclosing it. In the other, *χρυσοῦ* is the enclosing surface and *στέφανος* the spot. With this general notion of the function of the genitive case, let us take up special points in its use.

87 The use in which perhaps we grasp most easily the radical notion is, as we have seen, the local use, as in *Θῆβαι Βοιωτίας* Thebes in Boeotia. Other examples are: *ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνοήν* he came to Oenoë in Attica; *μετὰ τὴν τῆς Αἰτωλίας συμφοράν* after the disaster in Aetolia; *κατέκλῃσαν Πέρδικκαν Μακεδονίας* they shut Perdiccas up in Macedonia.

88 This local use of the genitive is very common

with adverbs of place: *ποῦ τῆς χώρας εὑρήσομεν τὸν παῖδα;* at what place in the country shall we find the boy? *ποῖ γῆς εἶμι;* where in the world shall I go to? *πολλαχόσε τῆς Ἀρκαδίας πέμπει ἀγγέλους* he sends messengers to many places in Arcadia; *ἐνταῦθα τῆς ἠπείρου τὸ στρατόπεδον ἐποιήσαντο* they pitched their camp at that point on the mainland; *τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν* for I live far in the country. So with *πόθεν, ἐνταυθοῖ, ἐκεῖ, ἐκεῖσε, πανταχοῦ, οὐδαμοῦ,* and the like.

89 The step from this strictly local use to place-like relations is not difficult: *ἐνταῦθα τῆς πολιτείας* in that branch of the administration; *ἐκεῖ τοῦ λόγου* at that point in his speech.

90 The pronouns *τοῦτο* and *τοσοῦτον* when preceded by a preposition take this quasi-local genitive: *σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας* but you are come to such a pitch of madness; *εἰς τοσοῦτον ἦλθον κινδύνου* to such a pitch of danger did they come.

91 Even motion within a space is so denoted: *ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ* proceed on your journey; *προιόντες τῆς στρατείας* as they proceeded on their expedition.

92 As is usually the case, the usage in regard to time follows closely on the lines of the local use.

The genitive of any word denoting a space of time conveys the notion of 'some point within that space': *ἐγείρεται τῆς νυκτός* he wakes at some point in the night; *ἑσπέρας δειπνεῖ* he dines at some time in the evening; *δέκα ἡμερῶν μαχεῖται* he will fight at some time within the space of ten days.

93 So also with certain adverbs: *ἐσθίει πολλάκις*

τῆς ἡμέρας he eats often in the day; ὀψὲ τῆς ἡμέρας ἀφίκετο he arrived late in the day; τρὶς τῆς νυκτὸς ἠγείρετο he waked thrice in the night.

94 And again expressing quasi-temporal relations: πόρρω ἤδη ἐστὶ τοῦ βίου, θανάτου δὲ ἐγγύς it is now a late hour of life, and near to death; πρῲ τῆς ἡλικίας early in life.

95 With a certain class of verbs we get the local genitive—such as denote to reign, to be king, to rule, and the like. That κρατεῖν, ἄρχειν, βασιλεύειν, τυραννεῖν etc. were used with a genitive of place first of all is plain from early Greek usage such as Ἰθάκης βασιλεύειν to be king in Ithaca; Τενέδοιο ἀνάσσειν to be prince in Tenedos. In fact βασιλεύει Ἰθάκης is one and the same thing with Ἰθάκης ἐστὶ βασιλεύς he is king within Ithaca. Of course in later Greek this usage became generalized, and such verbs take genitives of persons, and of other things besides place, but the origin of the idiom is in the local use of the genitive. Examples are: ὁ Ξέρξης ἐβασίλευε τῶν Περσῶν Xerxes was king of the Persians; ἄρξαι σὲ δεῖ χώρας ἁπάσης you ought to rule over the whole country; τοῦ σώματος γὰρ οὐκ ἐᾷ τὸν κύριον κρατεῖν ὁ δαίμων for fate does not permit its owner to rule over the body; οὐ πάτριόν ἐστιν ἡγεῖσθαι τοὺς ἐπήλυδας τῶν αὐτοχθόνων it is not the-way-in-our-country for the newcomers to direct the natives.

96 We have seen how common are such expressions as ποῦ γῆς εἰμί; where in the (extent of the) world am I? Well, from such a usage it is not a long cry to idioms like πῶς ἔχεις τοῦ ἀγῶνος; how are you in the field or sphere of the contest *that is* how do you

get on in the contest? We shall soon see how very far we are carried by this easy transition from place and time to other relations, such as manner.

97 With πῶς and its correlatives this usage is common, and it is also found frequently with εὖ, καλῶς, ἱκανῶς and the like: ἐγὼ δὲ τούτου τοῦ τρόπου πώς εἰμ' ἀεί I am somehow always within (the line of) this description; ἔπλεον ὡς εἶχε τάχους ἕκαστος they sailed, each as fast as he could *literally* as each was in the sphere of swiftness; καλῶς παράπλου κεῖται ἡ Κόρκυρα Corcyra lies favourably in the matter of a coasting-voyage.

98 Precisely so also we find the genitive employed with certain classes of adjectives denoting activity or rest within certain limits suggested often by the words themselves. Such are all adjectives in -ικός: πρακτικὸς ἦν τῶν δικαίων he was active in the field or sphere of just works; ἐξεργαστικοὶ ἦσαν τῶν τοιούτων πραγμάτων they were able-to-accomplish (in the sphere of) such actions.

99 But almost any adjective the meaning of which may in English be defined by such a phrase as 'in the matter of such and such a thing' may be followed in Greek by a genitive: τυφλὸς ἦν τοῦ μέλλοντος he was blind in the field of the future; ἄξιος ἦν τιμῆς he was worthy (in the matter) of honour; ἄξιοί ἐσμεν κλοπῆς we are guilty (within the limits) of stealing; ἐπιστήμονες ἐγένοντο τῆς θαλάττης they became skilful in (the sphere of) the sea; μακαρία ἡ χελώνη τοῦ δέρματος the tortoise is fortunate in (the matter of) its skin; ὀλίγωροί εἰσι τῆς εἰρήνης they are careless (in the matter) of peace.

100 From this it follows that a large class of verbs —at all events those derived from or connected with such adjectives—are likely to have a genitive of the same description. Such verbs are:

1) those that signify 'to congratulate,' 'to think happy,' 'to envy' etc. These have an accusative of the person congratulated etc., and a genitive of the thing for which he is congratulated etc.: *σοφίας φθονῆσαι μᾶλλον ἢ πλούτου καλόν* it is well to be envious (in the matter) of wisdom rather than (in the matter) of riches; *αὑτὸν εὐδαιμονιεῖ τῆς περιουσίας* he will felicitate himself in (the matter of) his superfluity; *αἱ χελῶναι μακαριοῦσί σε τοῦ δέρματος* tortoises will think you lucky in (the matter of) your skin.[1]
2) many that signify 'to accuse,' 'to condemn,' 'to absolve' and the like. These are followed by an accusative of the person accused, condemned, absolved etc., and a genitive of the fault or crime of which he is accused, condemned, absolved etc.: *ἠτιάσατο Φίλιππον κλοπῆς* he held Philip guilty (in the matter) of theft; *διώξομαί σε δειλίας* I will prosecute you for cowardice *literally* in the matter of cowardice. The same construction is seen in *γράφεσθαι, εἰσάγειν, αἱρεῖν, ἀπολύειν τινά τινος* to impeach, to cite, to convict, to acquit a man of a charge.
3) those that signify 'to remember,' 'to forget,'

[1] This is the same use as we find with interjections, as *φεῦ τοῦ κάλλους* alas! for her beauty.

'to be anxious,' 'to be careful,' 'to be careless,' and the like: *τῶν νόμων οὐ φροντίζουσι* they have no anxiety (*φροντίς*) in the sphere of the laws; *ἐπιλανθάνεται τοῦ πατρός* he forgets his father *literally* he is unconscious (in the matter) of his father;[1] *ἄνθρωπος ὢν μέμνησο τῆς κοινῆς τύχης* thou art a man; remember the common lot *literally* be reminded in the matter of the common lot; *κακῶς γὰρ ἐπεμελεῖσθ' ἡμῶν τότε* for at that time you took bad charge of us *literally* you were *ἐπιμελεῖς* in the matter of us; similarly the verb *ἀναμιμνήσκειν* 'to remind' takes the genitive of the thing of which one is reminded: *ἀνέμνησε τὸν ἄνθρωπον τοῦ κινδύνου* he reminded the man of the risk.

To this class belong the impersonal verbs *μέλει μοι* and *μεταμέλει μοι*: *οὐ τοῦ δοκεῖν μοι τῆς δ' ἀληθείας μέλει* I care not for appearances but for the truth; *τῇ πόλει πολλάκις ἤδη μετεμέλησε τῶν κρίσεων* our country has often ere now repented its decisions.

4) certain verbs meaning 'to hit' and 'to miss' and the like: *μακάριος ὅστις τυγχάνει γενναίου φίλου* happy the man who finds a generous friend *literally* who makes a hit in the matter of a generous friend; *γνώμης ἁμαρτάνει* he errs in judgment; *ἐψεύσθησαν τῶν ἐλπίδων* they were deceived in (the sphere of) their

[1] As *λανθάνειν* means 'to escape the notice of,' then the middle voice *λανθάνεσθαι* means 'to escape one's own notice' if we may say so, that is, 'be unconscious.'

hopes; *οὐκ ἔσφαλται τῆς ἀληθείας* he has not been foiled in (the sphere of) the truth; *στοχαζώμεθα τῆς τῶν θεῶν διανοίας* let us guess the mind of the gods *literally* let us take aim (*στόχος*) in the matter of the mind of the gods.

5) certain verbs with the general notion of desiring, namely *ἐρᾶν, ἐπιθυμεῖν, ὀρέγεσθαι, ἐφίεσθαι*: *ἐρᾷ τῆς εἰρήνης* he is enamoured of peace; *ἐπιθύμει τῶν ἀρίστων* desire the best things; *ὠρέχθη ἀρχῆς* he reached after power; *δία τί τῶν κερδῶν ἐφίει;* why are you set upon gain? Now this class consists of verbs which are either really neuter like *ἐρᾶν* and *ἐπιθυμεῖν*, or in the passive voice like *ὀρέγεσθαι* and *ἐφίεσθαι*, so that we naturally use them with a genitive of the sphere within which their action lies.

101 Recalling the type *Θῆβαι Βοιωτίας* let us substitute a person or persons for *Θῆβαι* and a class of men for *Βοιωτίας*, and we get the new type *οἱ παῖδες τῶν ἐλευθέρων*, one of the class of expressions which led the Greeks to speak of *ἡ γενικὴ πτῶσις*. The genitive in collocations of this kind is most unreasonably called the partitive genitive, a name which is so entirely misleading that it ought to be abandoned. Indeed it is exactly the reverse of the truth to speak in this way, seeing that genitives like *τῶν ἐλευθέρων* really represent the whole, while nominatives like *οἱ παῖδες* might be called partitive nominatives.

102 This type of course may take many forms. It may exist in any case in which we can conceive of

a distinction between a whole and the parts of that whole: *τῶν πολιτῶν οἱ καλοί τε κἀγαθοί* the better-bred of the citizens; *οἱ γεραίτατοι τῶν Ἀχαρνέων* the oldest of the Acharnians; *οἱ χρηστοὶ τῶν ἀνθρώπων* the virtuous among mankind; *οἱ ἄλλοι τῶν ἀνθρώπων* the rest of mankind; *ὀλίγοι τῶν πολιτῶν* few among the citizens; *οὐδεὶς τῶν ἀνθρώπων* no man in the world; *ἀνὴρ τῶν ῥητόρων* one of the orators; *τῶν δέκα στρατηγῶν Λέων καὶ Ἐρασανίδης* of the ten generals Leon and Erasanides.

It ought to be carefully remembered that there are but two orders of words in this type, either *οἱ παῖδες τῶν ἐλευθέρων* or *τῶν ἐλευθέρων οἱ παῖδες*; never *οἱ τῶν ἐλευθέρων παῖδες*.

103 A genitive of this sort can form part of a verbal notion: *Σόλων τῶν ἑπτὰ σοφιστῶν ἐνομίζετο* Solon used to be thought one of the seven wise men; *τούτων γενοῦ μοι* pray become one of them.

104 An extension of this type is seen in constructions like *ὁ ἥμισυς τοῦ χρόνου* the half of the time. It seems to have been thought that just as you could say *τῶν Ἀχαρνέων οἱ γεραίτατοι*, you might also say *ὁ ἥμισυς τοῦ χρόνου*. But the two things are not the same, seeing that the masculine gender very naturally suggests the idea of man or men, but certainly not of time. Still the idiomatic Greek is *ὁ ἥμισυς τοῦ χρόνου* rather than *τὸ ἥμισυ τοῦ χρόνου*. Similarly, *ἐπὶ τῆς ἡμισείας τῆς γῆς* upon the half of the territory; *ἔτεμον τῆς γῆς τὴν πολλήν* they ravaged the most of the territory; *τὴν πλείστην τῆς στρατιᾶς παρέταξε* he drew up the most of his army.

105 Once more let us travel back to *Θῆβαι*

Βοιωτίας. If we can conceive of a whole, Boeotia, with a part, Thebes, we can also conceive of a whole, man, with a part, hand, ἡ χεὶρ τοῦ ἀνδρός or ἡ τοῦ ἀνδρὸς χείρ the hand (as part) of (the whole) the man. Thus we get genitives of a good many kinds, labelled differently by grammarians, according to the modification of this notion most prominent in each.

106 Some of these labels, marks, or dockets are as follows:—

1) the genitive of material or contents: στέφανος χρυσοῦ a crown of gold; ποτήριον οἴνου a cup of wine; σωρὸς ἀγαθῶν a heap of good things; ἡ στήλη λίθου ἐστίν the slab is of stone.
2) the genitive of possession: ἡ τῶν Λοκρῶν γῆ the territory of the Locrians; τὸ κράτος ἐστὶ τοῦ βασιλέως the authority belongs to the king.
3) the genitive of amount: ὀκτὼ σταδίων τεῖχος a wall of eight furlongs; τριάκοντα ταλάντων οὐσία an estate of thirty talents; τριῶν ἡμερῶν σιτία provisions for three days.
4) the objective genitive, the subjective genitive: ὁ τῶν πολεμίων φόβος *either objective* the fear on account of the enemy, *or subjective* the fear felt by the enemy. An idiomatic distinction should be here noticed. Contrary to the English usage the Greeks employed ὁ ἐμὸς φόβος, ὁ ἡμέτερος φόβος, ὁ σὸς φόβος, ὁ ὑμέτερος φόβος and the like for 'the fear of me' *that is* 'which I inspire,' 'the fear of us' etc., but ὁ φόβος μου, ὁ φόβος ἡμῶν, ὁ φόβος σου, ὁ φόβος ὑμῶν for 'my fear' *that is* 'the fear which I feel' etc.

107 Now in all these examples, however we docket them, the genitive represents for the time being a whole, and the nominative a part of that whole. Even in an expression like *ὁ τῶν πολεμίων φόβος*, the general conception *οἱ πολέμιοι* involves a great deal more than the attribute of inspiring fear (objective genitive) or of feeling fear (subjective genitive) though in speaking of *ὁ τῶν πολεμίων φόβος* we choose for the moment to confine ourselves to one out of the many attributes of *οἱ πολέμιοι*.

108 Some of these special modifications of meaning are also found with adjectives :—

1) genitive of material or contents; especially with adjectives meaning 'full': *χύτρα ζωμοῦ πλέα* a pot full of soup *or* a full pot of soup; *ποταμὸς πλήρης ἰχθύων* a river full of fish; *πλούσιος οὐ χρυσίου ἀλλ' οὗ δεῖ τὸν εὐδαίμονα πλουτεῖν* rich not in gold, but in what the happy man ought to be rich in.
2) genitive of possession: *ἡ πόλις ἁπάντων τῶν πολιτῶν κοινή ἐστιν* the state is the common-property of all the citizens *or* belongs in-common to all the citizens; *κίνησις τοῦ σώματος οἰκεία* motion proper to the body; *ἱερὸν γάρ ἐστι τοῦ* Πλούτου *πάλαι* for it has long been sacred to Plutus; *κίνδυνοι τῶν ἐφεστηκότων ἴδιοι* dangers peculiar to those in command; *μέτοχος ἐλπίδων* having part-possession in hopes *that is* sharing hopes.

109 Now such a construction as that last mentioned can be best understood if we recall the radical notion involved in the genitive case—'within the

sphere of,' 'within the limits of,' 'within the general conception of,' as, *κίνησις τοῦ σώματος οἰκεία* motion proper within the sphere of the body; *κίνδυνοι τῶν ἐφεστηκότων ἴδιοι* dangers peculiar within the sphere of those in command, and so on.

110 As to verbs, we have already seen why some of them have their meaning best defined by a genitive. In regard to others it is not always easy to see why this is so, or rather to decide in each case whether the genitive with a verb is the true genitive, with which we have hitherto been occupied, or the spurious genitive, still to be discussed, which has taken the place of the lost ablative. Still, as to most idioms there can be no doubt.

111 We find pretty often that a common transitive verb like *φέρειν* or *διδόναι*, which normally has its meaning defined by an accusative, is followed by the genitive, when there is special reason for laying stress upon the fact that its action does not for the moment extend over the whole of its object, but is brought to bear only at a point or points within that object. Thus, we could not say *φέρειν τῆς χύτρας* 'to bring the jar,' because the bringing must refer to the whole jar or nothing at all, unless the jar is broken into pieces, but we may say very properly *φέρειν τῶν λίθων* 'to bring some stones' because we could not expect any one to bring all the stones in a place. In such cases we must be very careful not to think that the genitive case *in itself* means 'some of anything.' We get the meaning most easily by taking once more the type *Θῆβαι Βοιωτίας*, and by substituting for *Θῆβαι* the verbal action (here, 'bringing') and for

Βοιωτίας the general conception (here, 'stones'). So, ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων somebody bring dried figs from the house; τῶν παχειῶν ἐνετίθεις θρυαλλίδων you inserted coarse wicks. In both these cases the action of the verb takes effect within the whole, αἱ ἰσχάδες, and within the whole, αἱ παχεῖαι θρυαλλίδες. Similarly, we say either κατεάγη τὴν κεφαλήν or κατεάγη τῆς κεφαλῆς 'he had his head broken,' according as we wish to express generally that a man had his head broken or to lay emphasis upon the fact that the breaking took effect at a point within the whole, ἡ κεφαλή.

112 Thus it happens that the genitive is in Greek the right case for the object after verbs like λαμβάνεσθαι to take hold, ἅπτεσθαι to fasten upon, to touch, ἔχεσθαι to cling, ἄρχειν to start, ἄρχεσθαι to begin. The action of all these verbs necessarily takes effect within a whole. We cannot take hold of, touch, cling to, or begin a *whole* object at once: τοῦ βωμοῦ ἐλάβετο he seized the altar; οὔτοι ποθ' ἅψει τῶν ἄκρων ἄνευ πόνου you will certainly never touch the summit without labour; νόμων ἔχεσθαι πάντα δεῖ τὸν σώφρονα the wise man ought in all things to hold fast by the laws; ἄρχει τῶν λόγων he starts the discussion; ἄρχεται τοῦ λόγου he begins his speech.

113 All verbs with the general sense of 'to fill' are followed by such a genitive of the thing with which something is filled: μίαν ναῦν ἀνδρῶν ἐπλήρωσαν they manned one ship; μεμεστωμένος ὕβρεως filled with pride; πλουτῶ φίλων I am rich in friends; εὐπορεῖ χρημάτων he abounds in riches.

114 The verbs γεύειν 'to give to taste,' γεύεσθαι

'to taste' and *ὀσφραίνεσθαι* 'to smell' have the genitive of the thing tasted or smelt: *ἔγευσε Φίλιππον τοῦ μέλιτος* he gave Philip a taste of the honey; *ὁ Φίλιππος ἐγεύσατο τοῦ μέλιτος* Philip tasted the honey; *ὀσφραινόμεθα κρομμύων* we smell onions.

The verbs *ἀκούειν* to hear, *ἀκροᾶσθαι* to listen, and *αἰσθάνεσθαι* to perceive are generally attached to this class, as they sometimes have their object in the genitive. But it is much better to regard them in the same way as verbs like *ἐσθίειν* and *πίνειν*, that is, as taking the accusative or the genitive just as the special sense required from them may demand.

115 Certain verbs by being compounded with *μετά* have their meaning so modified that they have their object in the genitive. Thus *μετέχειν*, *μεταλαμβάνειν*, and *μεταλαγχάνειν*, meaning respectively 'to possess, to receive, *and* to have allotted one something along with somebody else' are followed by the genitive because they necessarily express an action taking effect within a whole: *μετέχομεν τοῦ ἔργου* we have part in the matter; *μεταλάβωμεν τῆς λείας* let us share the booty; *μεταλαγχάνει τῶν χρημάτων* he has a share in the wealth allotted him. So also *μεταδιδόναι* has a genitive of the thing imparted: *τῆς ἀρχῆς μετέδωκε τῷ υἱῷ* he gave a share of his authority to his son.

116 Of course the verbs just mentioned may at the same time have the construction with the internal cognate accusative of pronouns or pronominal words at the same time as this genitive: *μετέδωκέ τι τῆς ἀρχῆς τῷ υἱῷ* he gave some share in his authority to his son; *τὸ πέμπτον μέρος μετέλαβε τῶν ψήφων* he

got the fifth part of the votes. Here we see plainly that *τῶν ψήφων* represents a whole.

117 It is not otherwise with the neuter verbs *ὄζειν* 'to smell' and *ἀπολαύειν* 'to have enjoyment.' Both may have such a cognate or internal accusative, which makes quite plain what otherwise might have been obscure that the genitive with them marks the whole sphere within which their action lies: *βύρσης κάκιστον ὄζειν* to have a very bad smell of leather *that is* a very bad smell within the capacity of leather; *τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;* for what other enjoyment would I have within the scope of lessons?

118 One important use still remains—the genitive, as it is called, of value. This can best be elucidated by such English expressions as 'it is worth anything within a pound,' 'I shall buy it for anything within ten shillings.' Here again the genitive has for radical signification 'within the scope of,' 'within the limits of,' that is, the notion of a whole not to be exceeded.

119 The genitive is thus employed with the adjectives *ἄξιος* worthy, and *ἀνάξιος* unworthy, and with the verbs *ἀξιοῦν* to judge worthy, *τάττειν* to rate, *τιμᾶν* to value, to assess, *ὠνεῖσθαι*[1] to buy; *πωλεῖν, ἀποδίδοσθαι*[2] to sell; *μισθοῦν* to let; *μισθοῦσθαι* to hire: *πολλοῦ ἄξιος* worth much; *δόξα χρημάτων οὐκ ὠνητή* reputation not to be bought for money; *τῶν πόνων πωλοῦσιν ἡμῖν πάντα*

[1] *ὠνοῦμαι I buy;* imperfect *ἐωνούμην*; future *ὠνήσομαι*; aorist *ἐπριάμην*; perfect *ἐώνημαι*; passive aorist *ἐωνήθην*; perfect *ἐώνημαι*; verbals *ὠνητός, ὠνητέος*; present passive *πρᾶσιν εὑρίσκω.*

[2] *πωλῶ I sell;* more rarely *ἀποδίδομαι*; imperfect *ἐπώλουν, ἀπεδιδόμην*; future *ἀποδώσομαι*; aorist *ἀπεδόμην*; perfect *πέπρᾶκα*; passive *πωλοῦμαι*; future *πωλήσομαι*; aorist *ἐπρᾰ́θην*; perfect *πέπρᾶμαι.*

τἀγάθ' οἱ θεοί the gods sell us all good things at the price of labour; *οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας* I would not have sold my hopes (even) for a large sum; *τὸν φόρον τοσούτου ἔταξε* he fixed the tribute at so much; *τίνος τιμήσειν αὐτῷ προσδοκᾷς τὸ δικαστήριον;* at how much do you expect the court to fix-the-penalty against him? *εἰ βούλοιτο θανάτου σοι τιμᾶσθαι* (middle) if he were to choose to fix-for-himself-the-penalty *that is* to assess the penalty at death against you; *πλοῖα τετιμημένα* (passive) *χρημάτων* boats valued at a money-price; *μισθοῦται ταλάντου τὸν ἀγρόν* he hires the farm for a talent.

120 Indeed we may have a genitive of this sort with any verb denoting work for which payment is made: *δέκα μνῶν ἐργάζεται* he does the work for ten minae; *πόσου διδάσκει ὁ Ἰσαῖος;* how much does Isaeus charge for his lessons? *πέντε μνῶν διδάσκει* he charges five minae.

121 It is hardly necessary to remind the reader that when certain prepositions bearing a sense in which they would be followed by a genitive case when standing alone, enter into the composition of a verb, they very often confer upon that verb the right of construction with a genitive. This is the case with compounds of *κατά* in the sense of 'down over' or 'over,' though the tendency of prose as against poetry is to repeat the preposition after the verb: *κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ* a sort of sweet sleep is shed over my eyeballs. The preposition is, however, never repeated after compounds of *κατά* in the sense of 'against' or 'at,' a meaning which in composition is often generalized into a notion of

disfavour or hostility: *ὄνθρωπε, παῦσαι καταγελῶν μου* man, give over laughing at me; *ψευδῆ κατεγλώττιζέ μου* he mouthed lies against me; *κατεφρόνησας τοῦ κινδύνου* you slighted the risk *literally* you were minded against *or* in disfavour of, the risk.

122 A class of compounds with *κατά* demands special mention. These are the verbs *καταγιγνώσκειν* to acknowledge or decide against, *καταψηφίζεσθαι* to vote against, *καταδικάζειν* to adjudge against, and *κατακρίνειν* to give sentence against. All of them are followed by an accusative of the penalty decided upon and a genitive of the person who is to receive it: *καταγιγνώσκειν, καταψηφίζεσθαι, καταδικάζειν,* or *κατακρίνειν, ζημίαν* or *θάνατον* Κλεινίου to acknowledge, vote, adjudge, or give sentence of a fine or of death against Cleinias. The two first are used also with an accusative of the crime: *καταγιγνώσκειν* or *καταψηφίζεσθαι κλοπήν, δειλίαν, λιποταξίαν* Κλεινίου to acknowledge or vote the crime of theft, the fault of cowardice, the crime of desertion, against Cleinias.

123 The constructions of *κατηγορεῖν* should be given here. Its first construction is naturally that of *κατήγορος εἶναί τινος* to be an accuser of a person. Then as naturally there arises from this *κατηγορεῖν τί τινος* to make a charge against a person.

124 Here, as always, poetry has preserved many older and less restricted uses. We see more easily than in prose the radical sense of the case; as, for example, in an expression like

αἴτιος πατρός guilty within-the-meaning-of-all-that-the-word-father-implies, guilty of sin against a father.

The vocabulary of poetry being rich in old words, contains many adjectives and verbs not mentioned above which still require constructions with the genitive.

THE GENITIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST ABLATIVE WHICH IT HAS REPLACED

125 The genitive rare in prose after *γίγνεσθαι* 'to be begotten *or* born of,' and *εἶναι* 'to be sprung from,' is an instance of the ablative genitive: *ὁ Κῦρος ἐγένετο Καμβύσου* Cyrus was the son of Cambyses; *τοιούτων ἐστέ* from such men are you sprung.

126 This genitive is also found with a large class of verbs marking modifications of the general sense 'to be removed *or* separated from.' Some of the most common of these verbs are: *ἀπέχειν* to be distant; *διέχειν* to be away; *διαφέρειν* to differ; *ἀπέχεσθαι* to abstain; *φείδεσθαι* to be sparing; *παύεσθαι* to cease; *λήγειν* to stop: *ἡ νῆσος οὐ πολὺ διέχει* (or *ἀπέχει*) *τῆς ἠπείρου* the island is not far distant from the mainland; *οὐδὲν διαφέρεις Χαιρεφῶντος τὴν φύσιν* you do not differ in nature from Chaerephon; *ἀπέχου τῶν αἰσχρῶν ἡδονῶν* refrain from low pleasures; *εἶτ' ἐγὼ σοῦ φείσομαι;* shall I spare you? *ἐπαύσατο τοῦ*

πόνου he ceased from labour; λήγουσιν ἔριδος they stop from strife.

So χωρίζειν to separate; λύειν to release; ἐλευθεροῦν to deliver; ἀπαλάττειν to rid; παύειν to make to cease; κωλύειν to hinder; εἴργειν to keep. These have an accusative of the person or thing released, delivered etc., and a genitive of the person or thing from whom or from which he is released, delivered etc.: τοῦ σώματος χωρίζειν τὴν ψυχήν to separate the soul from the body; χρεῶν ἐλευθεροῖ τὴν γυναῖκα he frees his wife of debts; πολέμου καὶ κακῶν σε ἀπαλλάξω I will rid you of war and suffering; ἔπαυσε Ξενοφῶντα τῆς ἀρχῆς he deprived Xenophon of his command; ἐκωλύσαμεν αὐτὸν τῆς ὁδοῦ we kept him from the road.

127 A few verbs meaning 'to yield' or 'make way for' have a dative of the person in whose favour this is done and a genitive of the place yielded: Φιλίππῳ παρακεχωρήκαμεν τῆς ἐλευθερίας we have given up independence in favour of Philip; ὑπείκω σοι τῶν λόγων I yield the right of speech to you.

128 The same sort of genitive is found with διάφορος different, and with ἐλεύθερος free: διάφορος τούτου different from this; ἐλεύθερος αἰτίας free from blame.

129 Certain prepositions, especially ἐκ and ἀπό, when compounded with verbs give them a sense which requires for its completion a genitive of this ablative kind. The tendency of prose, however, as against poetry is to repeat the preposition with the genitive in such circumstances, to say, for example, ἐκβαίνει ἐκ τῆς πόλεως rather than ἐκβαίνει τῆς πόλεως, ἀποσπᾶν

ἀπὸ τῶν ἱερῶν 'to drag from the temples' rather than *ἀποσπᾶν ἱερῶν*, and *ἀποτρέπειν ἀπὸ τοῦ ἐρωτήματος* 'to divert from the question' rather than *ἀποτρέπειν τοῦ ἐρωτήματος*.

130 Verbs involving the notion of deficiency or want ought not, as is generally done, to be classed with those involving the idea of abundance or plenty. The latter have the true genitive (see above § 113), whereas the former can be shown to take the ablative-genitive. Such verbs are *δεῖσθαι* to need (for oneself); *ἀπορεῖν* to be at a loss for; *σπανίζειν* to be in want of; *κενοῦν* to empty of; *ἐρημοῦν* to deprive of; *ἀποστερεῖν* to rob of; *στέρεσθαι* to be without: *δεῖται γὰρ ὄρνις καὶ διακόνου τινός* for a bird also requires a servant; *ἀπορεῖς δὲ τοῦ σύ;* but what are you at a loss for? *ἀργυρίου σπανίζω* I am in want of money; *πάντων ἐκένωσαν τὴν ναῦν* they emptied the ship of everything; *ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος* you rob your father of the crown.

The impersonal verb *δεῖ* belongs to this class: *οὐ δεῖ τείχους* there is no need of a wall. Its commonest use is in phrases like *πολλοῦ δεῖ* far from it; *ὀλίγου δεῖ* all but: *πολλοῦ δεῖ οὕτως ἔχειν* far from that being the case *literally* it wants much to be so.

131 The corresponding adjectives, *κενός, ψιλός, γυμνός, ἔρημος* have a like construction: *ναῦς κενὴ ἀνδρῶν* a ship without men; *ψιλὸς δένδρων* bare of trees; *γυμνὸς ὅπλων* without arms. Here belong a great many adjectives which by composition with alpha privative acquire a sense like that of *ψιλός* and its congeners: *ἄτιμος γερῶν* deprived of privileges; *ἄμοιρος τῆς ἀρετῆς* without part in virtue.

132 The genitive case is also the successor of the lost ablative when it serves as an equivalent for ἤ and the nominative or accusative after the comparative degree of adjectives and adverbs: ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος in time of need a friend is better than money; μείζονα σὲ νομίζομεν εἶναι τοῦ ἀδελφοῦ we think that you are taller than your brother.

133 Similarly we find the genitive following adjectives which convey the idea of comparison: ἄλλα τῶν δικαίων other than just; ἑτέρως πως τῶν εἰωθότων somehow differently from the common; ὕστεροι ἀφίκοντο οἱ Θεσπιῆς τῶν Πλαταιῶν the Thespians came later than the Plataeans; τῇ προτεραίᾳ τῆς μάχης on the day before the battle *literally* sooner than the battle; τὸ τῶν πολεμίων πλῆθος πολλαπλάσιον ἦν ἡμῶν the enemy's numbers were many times as great as we.

134 This construction is also the normal one with verbs which imply a comparison of any sort: ἡδέως πλεονεκτοῦμεν τῶν ἐχθρῶν we are glad to get the advantage over our enemies; πολλὰ ἐλαττοῦται Αἰσχίνου he is at a great disadvantage with Aeschines; ὁ Κῦρος ὑστέρησε τῆς μάχης Cyrus came too late for the fighting; ἀπελείφθη προθυμίας he fell short of zeal.

Any compounds, however, of περί, πρό, or ὑπέρ which have this description of meaning and take the genitive, such as περιγίγνεσθαι, προέχειν, ὑπερβάλλειν, must be ranked among verbs which are followed by the true genitive. They may all have the preposition repeated before the genitive.

135 In regard to this ablative-

genitive, poetical usage is most instructive. It is constantly used in answers to the question *whence?* δόμων ἔρχεται he comes from the house; Ὀλύμπου πταμένα flying from Olympus; βάθρων ἵστασθε rise from the steps. It may even be employed to express the personal origin of an action: πληγεὶς θυγατρὸς τῆς ἐμῆς smitten of my daughter; διδακτὰ κείνου things taught of him.

THE TRUE DATIVE CASE

136 The true dative has in Greek two main uses. It is employed on the one hand first, further to define the sense of many transitive verbs already partly defined by an accusative, secondly, to define the sense of many intransitive verbs, and thirdly, to define the meaning of certain adjectives and adverbs. It is employed on the other hand to designate the person who is interested in the action of the verb.

The dative as defining verbs, adjectives, and adverbs

137 The dative is used to define further verbs with the general meaning of giving, already partly defined by an accusative or a genitive. It is from this use that it gets its name in Greek ἡ δοτικὴ

πτῶσις, translated into Latin by casus dativus. This is a large class of verbs, including such words as λέγειν, ἀγγέλλειν etc. as well as διδόναι and the like: δίδωσι μισθὸν τοῖς στρατιώταις he gives pay to the soldiers; χρήματα διανέμω τοῖς πολίταις I distribute money to the citizens; τὴν μάχην ἀγγέλλει τῷ βασιλεῖ he reports the battle to the king.

138 The dative is also used to define verbs which have the meanings 'to be like' and 'to be near,' and to define further verbs with the meanings 'to make *or* think like,' and 'to put near.' Such are εἰκέναι to be like; πλησιάζειν to draw near; ἰσοῦν to think equal; ὁμοιοῦν to make to resemble; πλησιάζειν to put near; εἰκάζειν to compare: καὶ γὰρ ἤκειν ὄρτυγι for he was like a quail; ἀφομοιωσόμεθα τοῖς μαινομένοις we shall be made to resemble mad men; ὁ Κῦρος ἐπλησίαζε τῷ στρατοπέδῳ Cyrus drew near to the camp; ἰσοῖ τὰ ἑαυτοῦ κακὰ τοῖς ἐμοῖς he thinks his own misfortunes equal to mine; κενταύροις ἤκασαν αὐτούς they compared themselves to centaurs; τὸν ἄνδρα ἐπλησίασε τῷ ἵππῳ he made the man draw near the horse.

139 This being so, it need hardly be said that adjectives like ἴσος, ὅμοιος, and παραπλήσιος, and the adverbs and adverbial phrases connected with them, have also their sense defined by datives. This is also the case with ὁ αὐτός the same: ἱμάτιον παραπλήσιον τῷ σῷ a cloak like yours; τὸ αὐτὸν ἔπραξεν Ἀμεινίᾳ he did the same thing as Ameinias; ἐξ ἴσου ἐγενόμεθα ὑμῖν we were put on the like footing with you.

140 The impersonal verbs δεῖ, μέλει, and πρέπει are construed with what seems to be the dative in this

sense; δεῖ μοι τῆς χύτρας I have need of the pitcher; ἔμελέ σοι τοῦ ἔργου you were concerned about the matter; τὸ μηδὲν ἀδικεῖν πᾶσιν ἀνθρώποις πρέπει it beseems all men to do no wrong. To these we may add προσήκει 'it behoves,' but that verb really belongs to the following class.

141 Very many verbs compounded with prepositions are followed by the dative because the preposition retains in composition a sense in which it would even when uncompounded require a dative after it: ὁ θεὸς τὴν ψυχὴν ἡμῖν ἐνέφυσε God breathed our soul into us; τὰ ἔργα συμφωνεῖ τοῖς λόγοις the facts are in harmony with the statement; αἰσχύνην περιάπτει τῇ πόλει he shames his country *literally* fastens shame round.

There is a great tendency to repeat the preposition again before the dative. In this case it must be remembered that for compounds with σύν, the successor of that preposition, namely, μετά must be used before the substantive as συναποθνήσκει μετὰ τῆς γυναικός he dies with his wife.

Though ἀντί when uncompounded never has the dative after it, yet verbs compounded with it normally have when they mark opposition and the like ideas: ἀντετάχθησαν τοῖς πολεμίοις they were arrayed against the enemy. In this case, seeing that ἀντί cannot be repeated before the substantive, πρός with the accusative very often does this duty.

142 It must be the case that the dative after some compound verbs does not belong here, but rather to the instrumental or locative dative. The dative with compounds of σύν is perhaps the instrumental dative,

and with compounds of *ἐν*, the locative dative. In our present state of knowledge we must leave many of these points undetermined.

143 We are equally uncertain under which head, this or the dative of interest, to rank the dative which we find with a large class of verbs in the meaning of which the idea of reciprocity forms a marked element. Many of these verbs have the inflexions of the middle voice—those used normally to convey the same notion. Of this kind are *μάχεσθαι* to fight; *ἀγωνίζεσθαι* to contend; *δικάζεσθαι* to be at law; *ἁμιλλᾶσθαι* to vie; *πολεμεῖν* to make war; *ἐρίζειν* to strive; *ἀμφισβητεῖν* to dispute; *διὰ πολέμου* or *μάχης ἰέναι* to be at war; *ὁμόσε* or *εἰς χεῖρας ἰέναι* to come to blows: *θεῷ μάχεσθαι δεινόν ἐστι καὶ τύχῃ* 't is hard to fight with heaven and fate; *οἱ Θηβαῖοι ἐπολέμησαν τοῖς Πλαταιεῦσι* the Thebans made war upon the Plataeans; *ἐδεδίκαστο ἄν μοι* he would have been at law with me.

144 A small subdivision of this class deserves special notice. It consists of verbs all with middle inflexions and all compounded with *διά* in the sense of 'in two directions,' 'on the one side and the other.' Such are *διαλέγεσθαι* to contend in argument; *διαξιφίζεσθαι* to contend with swords; *διακινδυνεύεσθαι* to play a game of risks; *διασκώπτεσθαι* to contend in jests; *διακοντίζεσθαι* to contend with the javelin: *διαλογίζεσθαι* to balance accounts; *διαφέρεσθαι* to quarrel; *Μήδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι* at Marathon you fought for Athens with the Medes sword against sword.

145 A true reciprocal meaning is also seen in *σπένδεσθαι* to make a truce *literally* to make a drink-

offering on one side and the other; τότε ἐσπεισάμεθα τοῖς βαρβάροις on that occasion we made a truce with the foreigners.

146 Most of the verbs mentioned in the three preceding paragraphs are as often construed with πρός and the accusative as with the dative: ἐπολέμησε πρὸς τοὺς Βυζαντίους he made war upon the men of Byzantium; σπενδώμεθα πρὸς ἀλλήλους let us make a truce with one another.

147 We may rank with the above verbs the adjectives with meanings such as these: πολέμιος hostile; ἐχθρός inimical; φίλιος friendly; εὔνους well-disposed; ἐναντίος adverse, opposite.

148 Poetical usage does not differ in any degree from prose. When prose, however, tends to substitute some preposition with its case for the simple dative, poetical writers adhere rather to the older use. A good example is εὔχεσθαι 'to pray to.' This verb has constantly the dative in poetry while in prose the normal construction is with πρός and the accusative.

Similarly prose writers with compound verbs normally repeat the preposition before the dative.

Dative of interest

149 Another common function of the true dative is to mark the person interested in the action of the verb. A great many verbs, it will be seen, take this dative when our ordinary English translation of them completely conceals its presence.

150 It is this dative which we find with *ὑπάρχειν, γίγνεσθαι, εἶναι,* marking the person for whom a thing exists *that is* who possesses that thing: *ἦσαν Κροίσῳ δύο παῖδες* Croesus had two sons; *σοῦ μὲν κρατοῦντος δουλεία ὑπάρχει αὐτοῖς, κρατουμένου δέ σου ἐλευθερία* when you are master, their lot is slavery, when you are mastered independence; *χρήματά μοι γίγνεται* I get money.

151 The dative also marks the person for whose advantage or disadvantage anything is done (dativus commodi et incommodi). This use is found with adjectives as well as with verbs: *αἴτιός εἰμί σοι τούτων* I am the cause of this (happening) to you; *οὗτος ὁ οὐράνιος ἔρως πολλοῦ ἄξιός ἐστι καὶ πόλει καὶ ἰδιώταις* this heavenly love is worth a great deal both to a community and to individuals.

152 It is very common with verbs formed from substantives, such as *βοηθεῖν* to be a helper for; *ὑπηρετεῖν* to be a servant to; *τιμωρεῖν* to be a champion or avenger for; *ἐπικουρεῖν* to be an ally of; *ἐβοήθησε τοῖς ἐχθροῖς* he helped his enemies; *ἐπικουρήσω τοῖς νόμοις* I will succour the laws.

153 But in most cases such a dative after a verb is much less easily recognised. Its frequency can only be appreciated by familiarity with Greek. Some of

the commonest constructions explained by it are these: *ἀφαιρεῖσθαί τί τινι* to take a thing away for oneself to the disadvantage of somebody *that is* to deprive somebody of a thing; *μέμφεσθαί τί τινι* to censure something to the disadvantage of somebody *that is* to blame a person for a thing; *φθονεῖν τινί* to cherish envy to the disadvantage of a person *that is* to envy a man; *χρῆν* to be of service to[1] *that is, of a god* to answer an inquirer, *of a man* to lend; *λοιδορεῖσθαί τινι* to be abusive to the hurt of somebody *that is* to abuse; *ἀμύνειν τί τινι* to ward off something for somebody's behoof *that is, with dative only* to help somebody; *λυσιτελεῖν τινί* to pay his way for somebody *that is* to profit; *εἴκειν τινί* to give way in somebody's favour *that is* to yield; *ἡγεῖσθαί τινι* to lead the way for a person *that is* to guide; *χαρίζεσθαι* to do a favour for a person *that is* to oblige: *ἀφείλετό μοι τὸν ἀγρόν* he took the farm from me; *τάδε ὑμῖν μέμψεται* he will blame you for this; *φασὶ τὴν μητρυιὰν φθονεῖν σφίσι* they say that their stepmother envies them; *τί λοιδορεῖ ἡμῖν;* why do you abuse us? *οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα* for we who see guide the blind; *ἀμυνοῦμεν τῇ πόλει* we shall help our country.

These are but a few examples out of a large number, but they will suffice to set the reader on the track of the whole class of datives so used.

[1] By such a use the different meanings of *χρῆσθαι* can be sensibly explained. From the meaning 'to be of service to' was developed the general sense to 'serve.' The passive of *χρῆν* with an instrumental dative *χρῆσθαί τινι* would mean to be served, *i.e. if by God* to be answered, *if by man* to be served by *i.e.* to borrow of a man *or* to use a man or a thing. The earliest uses are in favour of this, *e.g.* Homer Odyssey *φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν* she was (a woman) served by a good understanding.

154 The dative may also be employed to mark the person for whom or from whose point of view a thing is true: *τέθνηχ' ὑμῖν πάλαι* from your point of view I am long since dead. This is the use of the dative which we find so often in participles representing an imaginary person in geographical descriptions: *Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ εἰσπλέοντι τὸν Ἰόνιον κόλπον* Epidamnus is a town on one's right hand when one enters the Ionian gulf.

155 This use hardly differs from that seen in the phrases *τοῦτό ἐστιν ἐμοὶ βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἀχθομένῳ* and the like: *θαυμάζω εἰ μὴ ἀσμένοις ὑμῖν ἀφῖγμαι* I am surprised that my visit does not please you.

156 Here also belongs what has been called the ethic dative *that is* the dative claiming sympathy: *τούτῳ πάνυ μοι προσέχετε τὸν νοῦν* give your attention please to this; *ἀπ' ἐκείνου τυφλός εἰμί σοι* since that time I am blind, if you will let me say so. It is confined to the personal pronouns, and is chiefly met with in *μοί* or *ἡμῖν*.

THE DATIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST INSTRUMENTAL CASE WHICH IT HAS REPLACED

157 The Greek dative as successor to the instrumental case is used to mark the instrument (whether personal or of things) through which a thing is done, the manner in which a thing is done, or the accompaniment of an action.

The dative of the instrument or agency

158 The dative as marking personal agency survived in Attic after certain tenses. It is sometimes used with the aorist passive, it is frequently used with the perfect passive, and it is always used with the verbal adjectives in *-τός* and in *-τέος*: *τοιαῦτα τοῖς Κορινθίοις ἐπράχθη* such things were done by the Corinthians; *ταῦτά σοι εἴρηται* this has been said by you; *εἴ τί μοι τοιοῦτον εἴργαστο* if anything of the kind had been done by me; *ἆρα γρυκτόν ἐστιν ὑμῖν;* ought you to grumble? *ἡ ἀρετή σοι ἀσκητέα* you ought to practise virtue; *μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθούς* we should imitate the good.

In all other circumstances *ὑπό* followed by the genitive is normally used to express personal agency.

159 There is, however, a class of verbs which owing to their acquiring a modification of meaning had this construction left to them when it was replaced by *ὑπό* after verbs about the passive meaning of which there could be no mistake. An admirable instance of this is the verb *πείθεσθαι*. Of course this is simply the passive of *πείθειν* 'to persuade' (which is followed by an accusative of the person persuaded) and means 'to be persuaded.' In this sense it was originally followed by a dative of the agent (to be persuaded by somebody), and this dative it retained even after its meaning was modified into either 'to believe' or 'to obey.' That in older Greek *ἐπιθόμην* is used with the meaning 'I believed,' 'I obeyed' is not in any way against this explanation, seeing that the middle and passive voices were originally identical in form, and

so remained except in the aorist. Other verbs of this class are *ὀργίζεσθαι* (to be angered by) to be angry with; *ἄχθεσθαι* (to be burdened by) to be annoyed with; *θυμοῦσθαι* (to be put in a temper by) to be provoked with; *οὔ σοι πείθομαι* I do not believe you; *ὑμῖν οὐ πεισόμεθα* we will not obey you; *Ἕλλησιν ὠργίσθη ὁ Δαρεῖος* Darius was angry with the Greeks; *Κορινθίοις ἤχθεσθε κἀκεῖνοί γέ σοι* you were annoyed at the Corinthians and they at you; *Εὐριπίδῃ θυμούμεθα* we are provoked with Euripides.

160 Of course many of these verbs have also a dative used of things as well, while others of such original passives have the dative of things only. Such are *ἥδεσθαι* (to be sweetened by) to be pleased with; *λυπεῖσθαι* to be grieved at; *ἀγάλλεσθαι* (to be gladdened by) to glory in; *εὐφραίνεσθαι* to be cheered by: *ἅπαντες ἡδόμεθα τῷ ἀγῶνι* we are all delighted with the contest; *ἐλυπήθη τῷ πράγματι* he was grieved at the business.

161 What has just been said of passives is also true of neuter verbs of similar meaning, only that in their case the dative cannot be called a dative of the agent, even when it represents a person. This use is common even in Attic, though there is a distinct tendency to replace it even in the case of things by *ὑπό* with the genitive or in certain cases by *πρός* with the accusative: *χαλεπαίνειν* to be angry; *ἀγανακτεῖν* to be indignant; *χαίρειν* to rejoice; *ἀθυμεῖν* to despond at: *ἔχαιρον τῇ σιωπῇ* they were glad at the silence; *ἠγανάκτει τῷ* Κλεάρχῳ he was vexed with Clearchus; *ἐχαλέπηνα τῷ πράγματι* I was angry at the matter.

162 It is the same use that we have in phrases such as *νόσῳ ἀποθνῄσκειν, πληγῇ τελευτᾶν.* But in such cases we normally find the old idiom replaced by *ὑπὸ νόσου, ὑπὸ πληγῆς* and the like.

163 The instrumental dative expressing motive as in *φθόνῳ τοῦτο ἔδρασε* he did it from envy; *φόβῳ ἀπέδραμεν* he ran away from fear; *εὐνοίᾳ τῇ σῇ* for love of you, is rare in Attic. It is constantly replaced by prepositional phrases like *εὐνοίας ἕνεκα, διὰ φόβον, ὑπὸ φθόνου* etc.

164 It is very manifestly the instrumental dative which we see used after such verbs as *γιγνώσκειν, τεκμαίρεσθαι, κρίνειν* to express the means by which one knows, conjectures, or concludes: *τούτοις γιγνώσκει* by this he knows; *τὰ μέλλοντα τεκμαίρομαι τοῖς γεγενημένοις* I judge what will be by what has been; *εὔνοια καιρῷ κρίνεται* friendship is judged by a time-of-difficulty. Here also, however, the tendency was to replace the dative by the prepositions *ἐκ* and *ἀπό* followed by the genitive.

165 After verbs denoting to punish the means of punishment are expressed by a dative: *πληγαῖς ἐκόλασε τὸν δοῦλον* he punished his slave by flogging; *ζημιοῦμεν τοὺς τοιούτους χρήμασιν, ἀτιμίᾳ, τοῖς ἐσχάτοις, θανάτῳ* we punish such men by fining, by disfranchisement, by extreme penalties, by death.

The dative of accompaniment

166 The instrumental dative is employed to mark accompaniment—an idiom retained in Attic. It is constantly so used in military operations to denote the

force a general has with him by land or sea: *πολλῷ στρατῷ πορεύεται, στρατεύεται* he marches, he goes on an expedition with a large force; *ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα* let us proceed with only the strongest horses and men; *ναυτικῷ* or *ναυσὶν ὁρμᾶσθαι* to set out with a fleet.

In certain expressions *αὐτῷ* or *αὐτοῖς* is added with much the same force as the English 'and all': *ναῦν εἷλον αὐτοῖς ἀνδράσιν* they took a ship crew and all; *πολλοὶ ἤδη κατεκρημνίσθησαν αὐτοῖς τοῖς ἵπποις* many men had been already precipitated horses and all. To add the article is not common.

167 It is this dative which we find with the verbs *ἕπεσθαι* and *ἀκολουθεῖν* to follow: *ἐκείνῳ ἕπεται ὁ δεσπότης* my master follows him; *τί τῷδε ἀκολουθοῦμέν ποτε, ὦ δέσποτα;* why do we follow this man, master? Perhaps also we should place here *κοινός* and the words related to it: *τὸ φῶς ἅπασι κοινόν* the light is shared in by all.[1]

The dative of manner

168 This modification of the instrumental sense is not common, but the frequency with which certain examples of it occur makes it appear to be common. The most important are *τρόπῳ τινί* in a manner; *τῷδε, τούτῳ, ἐκείνῳ, τοιούτῳ, τοιῷδε, τῷ τρόπῳ* in this, that, such, a manner; *βίᾳ* by force; *δόλῳ* by cunning; *σπουδῇ* with zeal; *σχολῇ* by leisure, scarcely; *σιγῇ* in silence; *ἀνάγκῃ* of necessity; *λόγῳ* in appearance;

[1] The dative after *κοινωνεῖν*, however, is to be explained by 152 'to be a partner for one.'

ἔργῳ in fact; τῷ ὄντι in reality; δημοσίᾳ, κοινῇ publicly; ἰδίᾳ privately; πεζῇ on foot.

169 Now and then we get examples of a sort which show that this sense of the dative was not by any means lost to the Greeks, *e.g.* οἱ Ἀθηναῖοι ἀτελεῖ τῇ νίκῃ ἀνέστησαν the Athenians retired with their victory incomplete; πολλῷ θορύβῳ ἐπῆσαν they attacked with great uproar. But other modes of expression are generally preferred to convey the manner or circumstances of an action, the commonest of all being adverbs or prepositional phrases; σπουδαίως, προθύμως: μετὰ πολλῆς σπουδῆς, ὑπὸ προθυμίας, and the like.

The dative of measure

170 Lastly the instrumental dative is employed with comparatives or words with a comparative meaning to mark the measure by which one thing is inferior or superior etc. to another: πολλῷ κρεῖττόν ἐστιν ἐμφανὴς φίλος ἢ πλοῦτος ἀφανής better far a friend whom we can see than money which we cannot; δυοῖν ἡμέραιν ὑστέρησαν τῆς μάχης they were two days too late for the battle; τοσούτῳ προεῖχε τῶν ἄλλων so much was he superior to the rest; κέρατι ὑπερεῖχον τῶν πολεμίων they outflanked the enemy by a wing. Very common in this sense are πολλῷ, ὀλίγῳ, μακρῷ, τοσούτῳ, μικρῷ. It must be noted, however, that πολύ and ὀλίγον are very often used to convey the same meaning, perhaps following in this respect the analogy of τί, τι, οὐδέν and μηδέν which are never found with comparatives except in the accusative neuter.

171 The words πολλῷ and μακρῷ are also used in this sense with superlatives; πολλῷ ἄριστος, μακρῷ βέλτιστος far the best.

THE DATIVE IN SENSES AND CONSTRUCTIONS THAT PROPERLY BELONG TO THE LOST LOCATIVE CASE WHICH IT HAS REPLACED

172 The locative case has itself survived in a few words: χαμαί humi, on the ground; οἴκοι at home; Πυθοῖ at Delphi; Μεγαροῖ at Megara; Πλαταίασιν at Plataea; Ἀθήνῃσιν at Athens. These may all be used in prose, and are indeed more numerous in prose than the datives of place proper such as Μαραθῶνι which replaced the locatives. With a few exceptions like that just named the invariable Attic idiom is to use the preposition ἐν before the dative.

173 In regard to time, which always in language goes side by side with place, we find that here too prose usage has replaced the original locative rather by ἐν and the dative than by the simple case.

The simple dative is permissible to express time *when* only in the following cases:—

1) the words θέρει in summer; χειμῶνι in winter; ἦρι in spring; ὥρᾳ θέρους, χειμῶνος etc. in the season of summer, of winter etc.
2) the words ἡμέρᾳ, νυκτί, μηνί, ἔτει when they are defined in some way such as τῇ τρίτῃ ἡμέρᾳ on the third day; τῇ προτεραίᾳ (*i.e.* ἡμέρᾳ) on the day before; τῷ τετάρτῳ ἔτει in the fourth year.

3) the names of festivals such as *Παναθηναίοις* at the Panathenaea; *Διονυσίοις* at the Dionysia; *νουμηνίᾳ* at the new moon.

In all other cases *ἐν* must precede the dative.

174 In poetry we have constantly the dative without *ἐν* with all manner of words to denote at a place: *Μυκήναις μὴ ἐνθάδε ἀνακάλει θεούς* do not here at Mycenae call upon the gods; *νῦν ἀγροῖσι τυγχάνει* he is now in the fields; *Ἐτεόκλος πλείστας τιμὰς ἔσχεν Ἀργείᾳ χθονί* Eteoclus got many honours in the Argive land.

CHAPTER V.—THE VOICES OF THE VERB

THE ACTIVE VOICE

175 In Greek as in other languages the active voice is often used to express not what the subject himself does, but what he gets others to do: *ὁ Ξέρξης τὸν Ἄθων διώρυξε* Xerxes dug a canal through Athos; *Δημοσθένης Πύλον ἐξετείχισε* Demosthenes fortified Pylus.

176 Further, as in other languages, it constantly happens that the active voice has both a transitive and an intransitive sense. Sometimes this is due to ellipsis, sometimes not. Well-known examples of verbs which have naturally the two meanings combined are *ἔχειν* and *πράττειν*. Besides the signification 'to have,' 'to hold,' 'to possess,' *ἔχειν* is used especially with adverbs in the sense of 'to keep,' 'to be': *ἔχει γὰρ οὕτως, εἰσὶν οὐ πάντες κακοί* it is even so; all men are not bad; *ἔχει κατὰ χώραν* he keeps on the spot. Its compounds also have an intransitive sense as often as a transitive. The intransitive sense of *πράττειν* is also quite common, 'to fare,' 'to succeed': *τῷ γὰρ καλῶς πράττοντι πᾶσα γῆ πατρίς* to a man doing well any land is a native land.

177 Of verbs which owe their intransitive meaning to ellipsis the following are perhaps the most common: ἐλαύνειν properly meaning 'to drive' is used with the ellipse of τὸν στρατόν or the like of a general marching, and with the ellipse of ἵππον of any one in the meaning 'to ride.' In a like way ἀπαίρειν 'to lift away' or 'to carry off' is frequently employed with an ellipse of στρατόν or ναῦς in the significations 'march away' 'sail away' etc. The same explanation serves for διάγειν 'to live' and τελευτᾶν 'to die,' there being with both an ellipse of τὸν βίον, and for προσέχειν 'to devote oneself to' with which there is an ellipse of τὸν νοῦν.

178 Of these two classes the second, namely that consisting of words for which it is still easy to supply the lost word, is in the history of all languages constantly recruiting the first, namely that in which we cannot see how the intransitive sense grew out of the transitive. For example, let us compare προσέχειν 'to devote oneself to' with ἐλαύνειν 'to march.' The former word can still be used in good writers with τὸν νοῦν expressed and is never used in a sense for which προσέχειν τὸν νοῦν might not equally serve. On the other hand, ἐλαύνειν never has its lost accusative expressed in good writers of prose, but is sometimes even used of soldiers marching, which would have been quite impossible if its original sense had been present to the mind of the writer.

179 Intransitive active verbs constantly serve in all languages to replace the passive voice of transitive verbs. But there can be few languages in which this is so common as in Greek, or in which the usage is so

consistent. There are one or two instances in Latin such as fio as the passive of facio, venire in aliquam rem as the passive of adducere aliquem in aliquam rem, and subjacēre as the passive of deicere.

180 In Attic Greek we never find the passive of *ἀποκτείνειν* 'to kill.' Its place is invariably taken by *ἀποθνήσκειν* in all its tenses (except that for perfect the simple *τέθνηκα τεθνηκέναι τεθνάναι* etc. is alone used) even when a person is said to be killed by somebody: *ἀπέθανεν ὑπὸ τοῦ* Ἀλεξάνδρου he was killed by Alexander. The verbs *εὖ* or *κακῶς ποιεῖν τινά* 'to do good *or* evil to a person' and *εὖ* or *κακῶς λέγειν τινά* 'to speak good *or* evil of a person' have invariably their passive sense given by *εὖ* or *κακῶς πάσχειν* 'to suffer good or evil,' and *εὖ* or *κακῶς ἀκούειν* 'to hear good *or* evil': *κακῶς ἀκούομεν ὑπὸ τῶν πολιτῶν* we are in bad repute with the citizens. Compare the Latin bene, male audire. Similarly we get phrases like *λέγειν καὶ ἀκούειν* to speak and be spoken to.

181 The verb *βάλλειν* and its compounds have in certain senses their passive represented by *πίπτειν* and its compounds. No Greek would ever have said *γυμνὸς θύραζε ἐξεβλήθην* but always with Aristophanes *γυμνὸς θύραζ' ἐξέπεσον.* In dice to cast is Ἀφροδίτην, etc. *βάλλειν,* the cast is *τὰ πεσόντα.*

182 Along with certain of its compounds *ἄγειν* 'to bring' has for passive *ἰέναι* 'to come': *οἱ πολῖται τοὺς φυγάδας κατάξουσιν* the citizens will restore the exiles; *οἱ φυγάδες ὑπὸ τῶν πολιτῶν κατίασιν* the exiles will be restored by the citizens. To a Greek it was as impossible to say *κατάξονται* for *κατίασιν* in such a

sentence as it is for an Englishman to say 'I goed' instead of 'I went.'

183 The verb *διώκειν* 'to prosecute' has for passive not *διώκεσθαι* but *φεύγειν ὑπό τινος*: *Μειδίας ἐδίωξε φόνου τὸν ἀδελφόν* Meidias prosecuted his brother for murder; *ὁ ἀδελφὸς ὑπὸ Μειδίου ἔφυγε φόνου* his brother was prosecuted by Meidias for murder.

These are only examples of the tendency. It is so persistent throughout all Greek that I can do no more than illustrate it here.

184 It runs side by side with another tendency, namely that of using an active like *ἔχειν* or *τυγχάνειν* with a substantive of like meaning to the active verb as the passive of verbs like *ὀνομάζειν, οἰκτείρειν* and the like: *οἰκτείρομεν τὸν παῖδα* we pity the boy; *ὁ παῖς ὑφ' ἡμῶν ἐλέου τυγχάνει* the boy is pitied by us. So *συγγνώμην ἔχειν* or *συγγνώμης τυγχάνειν* as passive of *συγγιγνώσκειν*; *ἐπαίνου τυγχάνειν* or *ἔπαινον ἔχειν*, aorist *ἐπαίνου τυχεῖν* or *ἔπαινον λαβεῖν*, as passive of *ἐπαινεῖν*, or *ἐπαινέσαι*, and so on in endless variety.

THE MIDDLE VOICE

185 It ought never to be forgotten that the middle and passive voices were originally identical. Indeed in all classical Greek one set of inflexions serves to convey both the middle and the passive sense for every tense of the verb except the aorist. Even of the aorist this was true in primitive times, as is shown by numerous instances in early Greek, and by not a few survivals in Attic usage, such as *ἀπωλόμην* I was destroyed; *ἐπλήμην* I was filled; *ὠνήμην* I was bene-

fited; ἐτραπόμην I was turned; ἐξηγρόμην I was roused. These are undoubtedly all true passives, and ought not to be confused, as they often are, with reflexive middles.

186 Some verbs have of course no middle voice, just as some have no active and others no passive. It is a matter entirely of signification whether a verb has active, middle, or passive inflexions. The verbal notion may be of a kind which precludes one or more voices. Occasionally it happens that a verb which seems to us to be middle because of its meaning, was originally really passive, and therefore properly had the passive aorist inflexions which now seem to us, and perhaps even seemed to the Greeks themselves, quite anomalous. A good instance is βούλεσθαι to wish. In Greek its aorist is invariably ἐβουλήθην. And why? There is every reason to believe that the meaning 'to wish' has been developed out of a passive signification 'to be impelled,' the root being the same as is found in βέλος 'a missile,' and βολή 'a throw.' I do not say that all aorists passive in form, but middle in meaning can be explained in this way, but a few words like ἐβουλήθην, themselves perfectly legitimate, produced by false analogy other forms not so legitimate.

187 The earliest meaning conveyed by the inflexions common to both the middle and passive voices was undoubtedly reflexive. Not only has the passive sense been generated out of the reflexive, but even the reflexive sense itself has in the middle voice taken not a few modifications.

188 The direct reflexive meaning of the middle is very uncommon. It is almost confined to verbs

relating to the toilet: λοῦσθαι to wash oneself; ἀλείφεσθαι to anoint oneself; κείρεσθαι to cut one's hair. To this class originally belonged κόπτεσθαι 'to beat oneself,' the regular Attic verb for 'to mourn' a dead person. With such exceptions, the direct reflexive signification is normally conveyed by the active voice and the reflexive pronouns: τύπτει ἑαυτόν he strikes himself; πληγὰς ἐμαυτῷ ἐνέβαλον I flogged myself; even αἰτιᾶται ἑαυτόν 'he blames himself,' and the like.

189 The indirect reflexive meaning is much more common. It marks an action done by a person for his own behoof: ἐφυλάττοντο τοὺς λῃστάς they watched the robbers for their own behoof *that is* they were on their guard against; ὠφελείαν τινὰ ἐπειρῶντο ἀπ' αὐτῶν εὑρίσκεσθαι they tried to find for themselves *that is* to get some assistance from them; μάρτυρας ἐπορίσατο he procured for himself witnesses; σῖτον ᾑροῦντο they were taking their food; γυναῖκα ἠγάγετο he took home a wife, he married; πολὺν χρόνον ἠμύνοντο τοὺς πολεμίους for a long time they defended themselves against the enemy *literally* they warded off the enemy for themselves; ἐγὼ τῇ βοῇ ταύτῃ σε τρέψομαι I will rout you with this cry *literally* turn you for my own behoof. It is this use of the middle which we find in the very common Attic periphrasis of ποιεῖσθαι with a substantive in place of a simple verb in the active voice: ποιώμεθα τὸν πόλεμον equivalent to πολεμῶμεν let us wage the war; ἐποιήσατο τὸν πλοῦν equivalent to ἔπλευσεν he sailed.

190 Another sense also indirectly reflexive is seen in such middles as παρέχεσθαι to furnish from oneself

that is from one's own resources: πολλὰς ναῦς παρέσχοντο they furnished many ships. It differs from the active only in laying emphasis upon the fact that the action is done willingly, or else that it is one peculiarly one's own. Other examples are: γνώμην ἀπεφήνατο he gave his opinion; ἀπεκρύψαντο τὸ πρᾶγμα they took care to keep the business dark; ἤρξατο τοῦ λόγου he began his speech. This is on the whole a vanishing use in Greek. The earlier the writer, the more instances are there of it. Indeed in Homer the middle is constantly used when a person does anything with what is his own and with what concerns him. And there are in Attic a few survivals of this in certain set phrases such as τὰ ὅπλα τίθεσθαι to ground arms.[1]

191 We have seen that the active voice may be used with a causative sense: ὁ Ξέρξης διώρυξε τὸν Ἄθων Xerxes had a canal dug through Athos. If in this case Athos had been something over which Xerxes had control in a natural way, the middle διωρύξατο might have been used. Such a causative meaning is found with διδάσκεσθαι: ἐδιδάξατο τοὺς ὑοὺς ἱππεύειν he had his sons taught riding. This use is very rare, many of the instances usually given being altogether wrong.[2]

[1] Namely to slip the shield from the left arm and let it rest upon the ground against the leg, and to stick the spear by the στύραξ in the ground, so leaving the hands free. This was of course done at every halt except with the enemy *very* near. Hence it came to mean 'to halt,' 'to take up a position' even for battle, and also 'to surrender,' which was done by grounding arms and throwing up the hands.

[2] Such are the middles δανείζεσθαι 'to borrow' and μισθοῦσθαι 'to hire' as compared with δανείζειν 'to lend' and μισθοῦν 'to let.' As a matter of fact, δανείζειν is simply 'to make anything a δάνος or loan' *that is* 'to lend,' while δανείζεσθαι is 'to receive anything as a δάνος

192 In all these senses we find middle deponents. Thus the direct reflexive meaning is observable in *καθέζεσθαι* to seat oneself; *ἀπολογεῖσθαι* to argue oneself off, to defend oneself.

193 There are also deponents with the indirect reflexive sense described in 189. Some of these are *μηχανᾶσθαι, τεχνᾶσθαι* to contrive (for oneself); *κτᾶσθαι* to acquire (for oneself); *μαρτύρεσθαι*[1] to seek a witness or witnesses for oneself; *ἱλάσκεσθαι* to propitiate (for oneself); *οἴεσθαι* to think *literally* to take omens for oneself, to augur (*from* *ὄις* = *avis*);[2] *οἰωνίζεσθαι* to take omens (for oneself).

194 The largest class, however, of middle deponents have that modification of meaning described in 190: *ἀκροᾶσθαι* to listen; *θεᾶσθαι* to gaze; *πέτεσθαι* to fly; *ὀρχεῖσθαι* to dance; *ὀλοφύρεσθαι* to lament; *αἰσθάνεσθαι* to perceive; *ἀφικνεῖσθαι* to arrive. A glance at any Greek author will furnish examples by the score.

195 For some reason or another, perhaps from the notion of willing implied in the future tense, the middle inflexions are in many verbs found in the future of all moods, when the rest of the tenses are active in form. Indeed in Attic Greek all verbs which express bodily activity of any sort are middle deponents in the future,

or loan' *that is* 'to borrow.' *Μισθοῦν*, on the other hand, is 'to put a *μισθός* or rent upon a thing,' and *μισθοῦσθαι* 'to lay a *μισθός* or rent upon oneself.' These are the only explanations that accord with Greek usage in regard to verbs in *-ίζειν* and *-όειν* formed from substantives.

[1] The meaning of a very large number of Greek verbs will never be properly understood till it is seen that they are substantives which have been given verbal inflexions in precisely the same way as almost any English noun may be converted into a verb; *e.g.* to man, to desk, to pen, to paper, to hand, to finger, to foot, to breast, to nose etc. etc.

[2] An original short o is in Latin short a when a v follows.

even if they have the active inflexions in the present, aorist, and perfect: *βοᾶν* to shout *but* *βοήσομαι* I shall shout; *δάκνειν* to bite *but* *δηξόμεθα* we shall bite. A list of the more important of such verbs is given on pp. 150-153 of my *First Greek Grammar*.

196 The principal deponents expressing reciprocal action of one sort or another have already been given in 143-145. We may here add *ὠστίζεσθαι* to jostle; *κοινολογεῖσθαι* to commune with; *δικαιολογεῖσθαι* to dispute at law; *ἰδιολογεῖσθαι* to converse in private; *ἐπικηρυκέυεσθαι* to negotiate by herald; *παρακελεύεσθαι* to encourage one another.

THE PASSIVE VOICE

197 With the exception of the aorist and the tenses derived therefrom the passive inflexions are identical with the middle. It only rarely happens that, by false analogy with such forms as *ἐβουλήθην*, the aorist passive bears a middle sense. The majority of the aorists in *-θην* which are assigned in grammars to the middle are undoubtedly true passives. For example, *φοβεῖσθαι* is generally called a middle deponent, and surprise is expressed that its aorist is *ἐφοβήθην* rather than *ἐφοβησάμην*. The fact is, that it is passive, and means 'to be fright-ed.' So with other aorists, such as *ὡρμήθην* I was set in motion *that is* I started; *ἠναντιώθην* I was made adverse *that is* I opposed; *ὠργίσθην* I was angered *that is* I was angry. Daylight is let into a great deal of Greek usage by a proper understanding of this fact.

198 A good many middle deponents have signifi-

cations which naturally call for expression in passive constructions. How is this managed if the inflexions of middle and passive are identical? In the first place, periphrases of the kind already mentioned in 184 are not uncommon, *e.g.* *αἰτίαν ἔχειν* 'to be blamed' as passive of *αἰτιᾶσθαι* 'to blame.' In the second place, the special passive terminations of the aorist are always available when circumstances admit of that tense or any of its moods being used, *e.g.* *αἱρεῖσθαι* to choose, *εἱλόμην* I chose, *ἡρέθην* I was chosen; *βιάζεσθαι* to force, *ἐβιασάμην* I forced, *ἐβιάσθην* I was forced. Further, we do get now and then precisely the same forms used both in a middle (*that is* an active) sense and in a passive, *e.g.* *αἱρεῖται* he chooses *or* he is chosen. But this is naturally far from common.

199 Of the common periphrasis with *ποιεῖσθαι*, mentioned in 189, the passive is made by *γίγνεσθαι*: *ἀναγωγὴν ποιούμεθα* we set sail *that is* *ἀναγόμεθα*, *but* *ἡ ἀναγωγὴ γίγνεται* sail is made; *τὴν πρόφασιν ποιεῖσθε* you make your excuse *that is* *προφασίζεσθε*, *but* *ἡ πρόφασις γίγνεται* your excuse is made.

200 In the construction of the passive voice there is much more freedom than in Latin. In Latin an awkward impersonal construction is employed in the passive, if the sense of the active verb is defined by other than the accusative case. Thus, invidet mihi 'he envies me,' invidetur mihi 'I am envied.' But in Greek this is not so: *οὐκ ἀμελεῖ τῶν νοσούντων* he does not neglect the sick, *οἱ ἠμελημένοι ἄνθρωποι ἀπέθανον* men who were neglected died; *κατεγέλασας τοῦ Κλέωνος* you laughed at Cleon, *κατεγελάσθης ὑπὸ Κλέωνος* you were laughed at by Cleon; *πιστεύετε τοῖς*

πλουσίοις you believe the rich, πένης λέγων τἀληθὲς οὐ πιστεύεται a poor man when he speaks the truth is not believed; ἐπεβούλευσαν τῷ δήμῳ they plotted against the democracy, ὁ δῆμος ἐπεβουλεύθη ὑπ' αὐτῶν the democracy was plotted against by them.

201 Even such verbs as are followed by an accusative of their direct object and a dative of their indirect, such as ἐπιτρέπειν τί τινι 'to entrust a thing to a person,' and ἐπιτάττειν τί τινι 'to enjoin a thing upon a person,' retain when turned passively their object accusative while the object dative becomes subject nominative; ἐπέτρεψα ἰατρῷ τὸν νοσοῦντα I entrusted the sick man to a physician, ἰατρὸς ἐπετράπη τὸν νοσοῦντα a physician was entrusted with the sick man; τοῖς Βοιωτοῖς ἵππον προσέταξαν they enjoined the Boeotians to supply cavalry, οἱ Βοιωτοὶ ἵππον προσετάχθησαν the Boeotians were ordered to supply cavalry.

202 Impersonal passives such as abound in Latin, curritur, ambulatur, pugnatur and the like, are not known in Greek except in the perfect and tenses derived therefrom: παρεσκεύασται all is prepared; παρεσκεύαστο all was prepared; βεβοήθηταί μοι τῷ τεθνεῶτι my aid has been given to the dead; ἐτετιμώρητο τῷ Λεωνίδῃ vengeance was exacted for Leonidas.

CHAPTER VI.—THE TENSES OF THE VERB

203 The English word tense, like so many others used in schools, is a corruption of the Latin tempus, which is merely a translation of the Greek name *χρόνος*. It will be a great help in understanding the significance of the tenses if we keep in mind that tense means time.

MEANING OF THE TENSES OF THE INDICATIVE MOOD

204 There are seven tenses of the indicative—the present, the imperfect, the future, the aorist, the perfect, the pluperfect, and the future perfect. In the first place these tenses each express a definite idea of time. They mark, so to say, that regarded from the point of view of the speaker, the action denoted by them is present, past, or future: *λύω* and *λέλυκα* mark an action in present time; *λύσω* and *λελυκὼς ἔσομαι* in future time; *ἔλυον*, *ἔλυσα*, and *ἐλελύκη* in past time.

205 But with most of the tenses this is not all that they denote. It is all that is denoted by the future and the aorist. These tenses express no more

in regard to an action than the bare idea of time past and time future: ἔλυσεν he loosed, λύσει he will loose. It is *not* all that is denoted by the present, the imperfect, the perfect, the pluperfect, and the future perfect. These tenses all convey a further notion than the bare notion of time. They describe an action at some point in its development. Thus λύω implies that the action described by the verb is in progress, and ἔλυον that it was in progress; while λέλυκα, ἐλελύκη, and λελυκὼς ἔσομαι represent the action as already passed into a state or condition in present, past, or future time. We can bring out more or less these meanings in English by unidiomatic periphrases such as, I am loosing, λύω; I was loosing ἔλυον; I have done loosing, λέλυκα; I had done loosing, ἐλελύκη; I shall have done loosing, λελυκὼς ἔσομαι; but the English verb really presents the notion of time from a different point of view[1] altogether.

206 It sometimes happens that the future and the aorist pass into the class of tenses which tell us more concerning any action than that it simply happened, and, on the other hand, that the present lays aside some part of its ordinary significance. These points will be discussed under the heading of each tense. But to

[1] It would be a singularly interesting study to inquire how far the natural idioms of English have been modified by the circumstance that Latin and Greek have been the principal instruments of education. To any who loves idiom, it is painful to have to listen to the traditional mode of turning Latin or Greek into English, a specimen of which is in the hands of all in the revisers' translation of the New Testament. Schoolmasters would seem to have invented an English of their own in fruitless attempts to give the precise significance of Latin or Greek tenses. Hence in ordinary English diction all such monstrosities as 'having gone to Greece' instead of 'going to Greece,' 'he is walking' instead of 'he walks,' and 'he is being interviewed' and the like.

speak generally, the facts are as they are represented in the accompanying table.

PRESENT	PAST	FUTURE
EXPRESSING THE PURE VERBAL NOTION		
	aorist	*future*
	ἀπέθανεν	ἀποθανεῖται
	ἔλυσεν	λύσει
EXPRESSING MORE THAN THE PURE VERBAL NOTION		
A the action is represented in its duration		
present	*imperfect*	
ἀποθνῄσκει	ἀπέθνῃσκεν	
λύει	ἔλυεν	
B the action is represented in its results		
perfect	*pluperfect*	*future perfect*
τέθνηκεν	ἐτεθνήκειν	τεθνήξει
λέλυκεν	ἐλελύκειν	λελυκὼς ἔσται

The future and the aorist

207 The future indicative denotes no more than that something or another will happen at some moment in the future: ἀποθανεῖται he will die; λύσει he will loose; βασιλεύσει he will reign-as-king.

The aorist indicative denotes no more than that something or another once happened at some moment in the past: ἀπέθανεν he died; ἔλυσεν he loosed;

ἐβασίλευσεν he reigned. Now and then the Greek aorist indicative must be translated by the English synthetic past with 'have.' This especially happens with certain adverbs of time, namely, ἤδη already; πολλάκις often; οὔποτε never; οὔπω not yet; οὐδέπω not even yet; οὐδεπώποτε never yet: πολλάκις ἐθαύμασα I have often wondered; οὔπω εἶδον I have not yet seen.

208 Such is the ordinary meaning of future and aorist. Both tenses, however, sometimes mark more than this pure notion of the time of an *event*. They mark a point in the development of an *action*. This is seen in such futures as βασιλεύσει when the context requires us to translate it 'he will become king': ταῦτα πράξας ὁ Κῦρος βασιλεύσει this done, Cyrus will gain the kingdom, will *become* king. Similarly the aorist may have the meaning of 'he became so and so,' 'he began to do so and so': ταῦτα πράξας ὁ Κῦρος ἐβασίλευσεν by doing this, Cyrus gained the kingdom, *became* king. So ἐθάρρησεν he *took* heart; ἐνόσησεν he *fell* ill; ἠράσθη he *fell* in love; ἐγέλασεν he *burst out* laughing.

209 A periphrastic future formed of the verb μέλλειν 'to be likely' and the infinitive of the present or the future (never of the aorist), is by no means uncommon: μέλλουσι ποιεῖν, μέλλουσι ποιήσειν they are about to do; ἔμελλε προσβάλλειν, ἔμελλε προσβαλεῖν τῇ Ποτειδαίᾳ he was going to attack Potidaea.

We may also regard perhaps as periphrases of the aorist such expressions as ἐγένετο βασιλεύς he became king.

Tenses formed from the present stem

210 The present and imperfect indicative resemble one another in the mode in which they represent an action, the one in present, the other in past time. The present represents an action as going on in the present, the imperfect, as going on in the past.

Two modifications of this simple sense are possible.

1) an action going on may be regarded as an effort that perhaps will not succeed. Thus we have the present *πείθω* with the meaning 'I try to persuade,' *ἔπειθον* 'I tried to persuade': *πείθει ἐμὲ ἀδικῆσαι* he urges me to do wrong; *ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν* everybody urged him to undertake the command.

2) an action going on may be regarded as for the time being completed. Thus, *φεύγω* I am an exile; *ἔφευγον* I was an exile; *νικῶ* I am victorious; *ἐνίκων* I was victorious.

Two instances particularly noteworthy are *ἥκω* I am come, *ἧκον* I was come; and *οἴχομαι* I am gone, *ᾠχόμην* I was gone.

211 The present is often used to denote an event in past time, not an action in the present. Because this happens in narrative only, the present so used is spoken of as the historical present. In such cases, it no longer marks an action as going on, but simply as happening once for all. It is graphic or picturesque in so far as it puts a thing before the eyes of the reader: *αἱ δὲ τριάκοντα νῆες ἀφικνοῦνται εἰς τὰ ἐπὶ Θράκης καὶ καταλαμβάνουσι Ποτείδαιαν* but the thirty ships come to the quarter of Thrace and

surprise Potidaea; *οἱ Ἀθηναῖοι τοὺς πρώτους φύλακας οἷς ἐπέδραμον εὐθὺς διαφθείρουσι* the Athenians at once kill the first sentinels whom they ran up against.

212 A graphic effect not unlike this is produced by the employment in narration of the imperfect instead of the normal narrative tense, the aorist. It is as though narrative gave place to description: *τῇ δ' ὑστεραίᾳ οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν, ὑμεῖς δ' εἰς τὴν ἐκκλησίαν ἐπορεύεσθε* but on the morrow the presidents summoned the senate, and you proceeded to the assembly of the people. We seem to see the presidents actually giving the order to the messengers to summon the senators, and we have before our very eyes the crowds of citizens flocking to the Pnyx. The aorist could not have given us this picture.

It must be carefully noted, however, that these two ways of enlivening narrative, the historical present and the descriptive imperfect, are produced in totally different ways. The imperfect does not travel outside its ordinary denotation, that is, it still marks the action as a process. The present, on the contrary, leaves its proper sphere, and actually denotes an action as a point in time just like the aorist.

Tenses formed from the perfect stem

213 The perfect, the pluperfect, and the future perfect denote that such and such an action is so completed that its results are apparent: *τέθνηκεν* he is dead; *ἐτεθνήκειν* he was dead; *τεθνήξει* he shall have passed away. *Τέθνηκεν*, *ἐτεθνήκειν*, and *τεθνήξει*

all alike represent the process of τὸ ἀποθνήσκειν as ended in the past, but τέθνηκεν represents the results as being apparent in the present, ἐτεθνήκειν as having been apparent in the past, and τεθνήξει as about to be apparent in the future.

214 This peculiarity of meaning explains why so many perfects in Greek must be rendered by the English present—τέθνηκεν he is dead; ἕστηκεν he stands; κέκραγεν he shouts; κέχηνεν he yawns; σέσηρεν it grins; σεσίγηκεν he is silent.[1] Indeed, not a few of such verbs have no present.

MEANING OF THE TENSES OF THE SUBJUNCTIVE, THE OPTATIVE, THE IMPERATIVE, AND THE INFINITIVE MOODS

215 We saw above that all the tenses of the indicative mark the notion of time, but that some of them, and in certain cases all of them, mark more than this, namely at what point in its development the verbal action is to be presented to us, whether at its beginning, in its duration, or in its results in present, future, or past time. Now the other moods (excepting the participle) just so far differ from the indicative, that it is this second or subsidiary notion alone which they mark, and not true time at all. Not one of the tenses of any mood save the indicative can *in itself* indicate whether the action which it denotes took place in present, past, or future time.[2] Thus

[1] Many of such perfects were treated as middle perfects by grammarians, quite erroneously of course, but still with some reason, seeing that the corresponding future in many cases was middle in form, the verb expressing some exertion of the physical powers.

[2] As it happens there are no moods of the future in use except those which are, as will be shown, exceptions to this general statement.

ἀποθανεῖν means 'to die' the verbal notion pure and simple; *βασιλεῦσαι* 'to begin to reign'; *ἀποθνήσκειν* 'to be on one's deathbed'; *βασιλεύειν* 'to govern as a king'; *τεθνηκέναι* 'to be dead'; *λελυκέναι* 'to have done loosing.' But not a hint is given by the tense of any of these infinitives whether the thing they denote took place in the present, the past, or the future.

216 There are two exceptions to the truth of this general statement.

1) In indirect discourse the tenses of the optative and of the infinitive do mark past, present, or future time, not indeed absolutely, but with reference to the time of some other verb on which such optative or infinitive is dependent. Thus, in representing in Greek the English sentence 'he said that the woman was dying,' whether we say *ἔλεξεν ὅτι ἡ γυνὴ ἀποθνήσκοι* or *ἔλεξε τὴν γυναῖκα ἀποθνήσκειν*, the optative *ἀποθνήσκοι* and the infinitive *ἀποθνήσκειν* alike mark present time, but only in reference to the time at which the statement *ἡ γυνὴ ἀποθνήσκει* was actually made by the subject of *ἔλεξε*. Similarly, with the same limitation, we find the aorist optative or infinitive marking past time in *ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνοι* and *ἔλεξε τὴν γυναῖκα ἀποθανεῖν* 'he said that the woman died,' and the future optative and infinitive marking future time in *ἔλεξεν ὅτι ἡ γυνὴ ἀποθάνοιτο* and *ἔλεξε τὴν γυναῖκα ἀποθανεῖσθαι* 'he said that the woman would die.'

2) The aorist infinitive with its subject in the accusative and preceded by the neuter article has a past sense (precisely that of the aorist indicative) when the intention is to represent the action as a fact the occurrence of which is affirmed, and not as a mere conception of the mind: *τὸ μηδεμίαν τῶν πόλεων ἁλῶναι πολιορκίᾳ μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ταῦτα παθεῖν* that not even one of the towns was taken by siege is the strongest proof that the Phocians so suffered because they were talked over by these men.

217 It ought to be remembered that it must have been often necessary to convey in indirect discourse the notion of time represented in direct discourse by such a sentence as *ἡ γυνὴ τότε ἀπέθνῃσκεν* the woman was at that time on her deathbed. For this purpose the optative or the infinitive of the present was normally used, a circumstance which shows plainly that the moods of the present, as we call them, belong indifferently to the present and the imperfect: *ἐνόμισεν ἀποθνῄσκειν τότε τὴν γυναῖκα* or *ἐνόμισεν ὅτι ἡ γυνὴ τότε ἀποθνῄσκοι* he believed that the woman was at that time on her deathbed.

MEANING OF THE TENSES OF THE PARTICIPLE

218 Unlike the tenses of the subjunctive, optative, imperative, and infinitive, the tenses of the participle really mark time. According as a participle, in grammatical agreement with the subject of a proposition, is

present, future, or aorist, it expresses that the action denoted by it, is simultaneous with, anterior to, or posterior to the time of the main proposition, whatever that time may be. Any one of the forms λύων, λύσων, or λύσας may be used in speaking of a situation which, to speak *absolutely*, is past, present, or future, according as the principal verb is past, present, or future; but, on the other hand, according as the participle is past, present, or future, it completely changes the *relation* of time which exists between the action represented by it and the action represented by the principal clause. Thus λύων τὸν ἵππον τύπτει, τυπτήσει, πληγὰς ἐνέβαλεν *in* loosing the horse, he strikes, will strike, struck it; λύσας τὸν ἵππον τύπτει, τυπτήσει, πληγὰς ἐνέβαλεν *on* loosing the horse, he strikes, will strike, struck it; λύσων τὸν ἵππον τύπτει, τυπτήσει, πληγὰς ἐνέβαλεν *before* loosing the horse, he strikes, will strike, struck it.

219 The present participle may in certain contexts denote an action anterior to that of the principal verb: ἐπίστασθε Κόνωνα μὲν ἄρχοντα Νικόφημον δὲ ποιοῦντα ὅ τι ἐκεῖνος προστάττοι Conon, you know, used to give the orders and Nicophemus but did what Conon told him.

220 The use of the aorist participle to denote an action anterior to that of the principal verb is a sense acquired by it, and cannot be explained as other than a convention sanctioned by its utility. Still, there are no exceptions of any sort to this convention, such exceptions as are commonly recorded being no exceptions. Thus, in εὖ γ' ἐποίησας ἀναμνήσας 'you did well to remind me'; τόδε μοι χάρισαι ἀποκρινάμενος

'do me the favour of answering' the aorist participle undoubtedly has its ordinary conventional sense. A person cannot be said to have done well until the action is over which admits of praise, nor can a person be said to have done a favour until the action regarded as a favour is past.

221 I have reserved the participle of the perfect for special mention, because it is so important that it should not be confused with the aorist. Like the participles of the other tenses, it takes its time from the main verb of the sentence, but, still retaining its own specific meaning, denotes an action in its results, whether these results are spoken of as existing in present, past, or future time: *οἱ δ' ἄνδρες καταπεφευγότες ἀθρόοι πρὸς μετέωρόν τι ξυνέβησαν* but when they were on the hill to which they had one and all fled for safety, the men came to terms; *Ἱστιαῖος ἀπέδρα βασιλέα Δαρεῖον ἐξηπατηκώς* Histiaeus made off, now that he was in the position of a man who had deceived King Darius. These clumsy sentences show plainly of themselves how foreign to English idiom is the peculiar signification of the Greek perfect.

CHAPTER VII.—THE MOODS OF THE VERB IN INDEPENDENT PROPOSITIONS

222 Independent propositions fall naturally into two classes :—

1) affirmative propositions (negatived by *οὐ*).
2) expressions of a wish (negatived by *μή*).

AFFIRMATIVE PROPOSITIONS

223 Affirmative propositions and the corresponding interrogative propositions are expressed sometimes by the indicative, sometimes by the optative with *ἄν*, and sometimes by the indicative with *ἄν*.

Given the differences of tense-meaning already described, the Greek indicative without *ἄν* ordinarily answers to the English indicative. It is the mood in which most simple statements of one kind or another are made: *ὁ νεανίας θεῖ* the young man runs; *οὐκ ἴστε* you do not know; *ἀπέστη ἡ Μένδη* Mende revolted; *ἀποφεύξονται* they will escape; *εἰ καλῶς ἔχει, χαίρω* if it is well, I am glad.

224 The optative with *ἄν* as forming part of a conditional sentence, though properly belonging here, had better be reserved until it may be explained

together with its protasis when we come to discuss conditional sentences as such.

There is one use, however, of the optative with ἄν which may be conveniently discussed here. The optative of the present or aorist tense may be employed without any definite condition either expressed or implied, simply to give a less absolute tone to any affirmation relating to the present or the future: ἡδέως ἂν ἔγωγ' ἐροίμην Λεπτίνην· τίς αὐτὴ ἡ ἀτέλειά ἐστιν; I should like to ask Leptines What is this exemption from taxes? οὐκ ἂν λέγοις ὅτι μαίνεται you would not say that he is mad; βουλοίμην ἂν τοῦτο οὕτως γενέσθαι I should like this to fall out so.

225 As I reserved the discussion of the optative with ἄν in the principal clause of a conditional sentence, so I shall reserve also the consideration of the indicative with ἄν in similar clauses, until I can explain it in its relation to its dependent clause.

But there is a construction of ἄν with the aorist or imperfect indicative, which may readily be comprehended here, namely its employment with the one or the other of these tenses to convey the notion of a customary occurrence: ἔφασκε πρὸς αὑτὸν ἂν τάδε he would thus speak to himself; ἀνερριχᾶτ' ἂν εἰς τὸν οὐρανόν he used to clamber up to heaven; πολλάκις ἠκούσαμεν ἄν τι κακῶς βουλευσαμένους μέγα πρᾶγμα we used often to hear that they had decided an important matter in a wrong way.

EXPRESSIONS OF A WISH

226 A man may express his wish or intention to

do a thing either by himself or in concert with others. For this purpose the present or aorist subjunctive is used, in the one case in the first person singular, in the other in the first person plural. As a rule the first person singular is introduced by *φέρε* or *φέρε δή*: *φέρε νυν, ἐγὼ τῶν ἔνδοθεν καλέσω τινά* come now, let me summon somebody from the house; *φέρε δή, τὰς μαρτυρίας ὑμῖν ἀναγνῶ* come let me read the evidence to you. With the plural we have very often *ἄγε νυν* or *ἄγε δή*: *ἄγε νυν ἴωμεν* come now, let us go; *ἄγε δὴ σκοπῶμεν* come let us see; *μὴ μέλλωμεν* let us not loiter.

227 If we pronounce such words *καλέσω*; *ἀναγνῶ*; *ἴωμεν*; *σκοπῶμεν*; *μὴ μέλλωμεν*; in an interrogative tone, we modify their meaning by the expression of a doubt: am I to call? am I to read? are we to go? are we to look? are we not to loiter? To this their interrogative form grammarians have given the name of deliberative subjunctive. It sometimes happens that a parenthetic *βούλει* or *βούλεσθε* is thrown in: *ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν* where shall we sit down and read, please? *βούλεσθε τὸ ὅλον πρᾶγμα ἀφῶμεν καὶ μὴ ζητῶμεν* are we to let the whole business alone, please, and not inquire into it?

228 When a speaker refers to himself by *τις*, the third person may be so employed: *πότερόν σέ τις, Αἰσχίνη, τῆς πόλεως ἐχθρὸν ἢ ἐμὸν εἶναι φῇ*; whether am I to call you the enemy of your country, Aeschines, or my enemy?

229 A command is expressed by the imperative (*ποίει ποιείτω ποιεῖτε ποιούντων* or *ποίησον ποιησάτω ποιήσατε ποιησάντων*), a prohibition by the imperative

present preceded by *μή* (*μὴ ποίει ποιείτω* etc.) or by the subjunctive aorist preceded by *μή* (*μὴ ποιήσῃς ποιήσῃ* etc.). It is not always easy to grasp the distinction of meaning between present and aorist, but on the whole the present is used when the command or prohibition concerns an action continued or recurring, the aorist when it concerns a single or transient action. The difference comes out more clearly with certain verbs than with others. For example, it cannot be mistaken in the following cases: *λέγε* speak, *εἰπέ μοι* tell me; *τοὺς θεοὺς φοβοῦ* fear the gods, *μὴ φοβηθῇς τοῦτο* do not take fright at this; *μὴ κλέπτε* do not be a thief, *μὴ κλέψῃς τὸ ἀργύριον* do not steal the money.

230 When some one expresses a wish, the form which it takes in Greek depends upon whether it refers to a future object, and may therefore be realized, or to a present or past object which can no longer be realized. In the former case the present or aorist optative [1] is employed either alone or preceded by *εἴθε* or *εἰ γάρ*. In this case also the present refers to a continued or repeated action or state, the aorist to a momentary or single act: *πόλλ' ἀγαθὰ γένοιτό σοι* many blessings befall you; *οὕτω νικήσαιμι τ' ἐγὼ καὶ νομιζοίμην σοφός* so may I win (this once) and be (for ever) reputed a wise man; *εἴθ' ἀναλωθείη τἀργύριον* how I wish the money were spent; *μήθ' οἱ Θηβαῖοί ποτε παύσαιντο τοὺς ἑαυτοὺς ἀγαθόν τι ποιοῦντας ἀτιμάζοντες μήθ' ὑμεῖς τοὺς εὐεργέτας τιμῶντες* may neither the Thebans ever stop dishonouring those who

[1] The name 'modus optativus' is a translation of the Greek *ἔγκλισις εὐκτική* or *τὸ εὐκτικόν* the mood concerned with prayers.

do them a service nor you honouring your benefactors; *εἰ γὰρ ἔλθοι* oh that he would come.

231 On the other hand, when the wish, being concerned with the present or the past, can no longer be realized, it is expressed in the imperfect or aorist indicative always preceded by *εἴθε* or *εἰ γάρ*. The imperfect refers to present time and the aorist to past time: *εἴθε παρῆσθα* would that you were here (now); *εἴθε ἀπέθανες* would that you had died (then); *εἰ γὰρ μὴ ἀπέθανες* would that you had not died (then); *εἴθ' ἐξεκόπη πρότερον τὸν ὀφθαλμὸν λίθῳ* would that his eye had been knocked out with a stone sooner.

232 There is an alternative mode of expressing a wish of this kind—that cannot be realized—namely by *ὤφελον, ὤφελες, ὤφελεν* etc., *μὴ ὤφελον, ὤφελες* etc. followed by the present infinitive if the wish is concerned with the present; by the aorist infinitive, if with the past. This form may also be introduced by *εἴθε* or *εἰ γάρ*: *εἴθ' ὤφελες ζῆν* or *ὤφελες ζῆν* would that you were alive (now); *εἴθ' ὤφελες ἀποθανεῖν* or *ὤφελες ἀποθανεῖν* would that you had died (then); *μὴ ὤφελες ἀποθανεῖν* would that you had not died; *εἰ γὰρ ὤφελον ἀπολέσθαι* would that they had perished.

233 The meaning of course of *εἴθε ζῴης, εἴθ' ἔζης, εἴθ' ἀπέθανες*, and of *εἰ γὰρ ζῴης* etc. was originally 'if (only) you were to live,' 'if (only) you were alive,' 'if (only) you had died,' each expression being, as we shall see, the protasis of a conditional sentence with suppressed apodosis. Similarly, *ὤφελον* being second aorist of *ὀφείλειν* 'to owe,' an expression like *ὤφελες ζῆν* originally signified 'you ought to be alive (now).'

CHAPTER VIII.—THE MOODS OF THE VERB IN DEPENDENT PROPOSITIONS

234 Dependent propositions fall into ten classes, some of them retaining the form of independent propositions, others having special forms of their own.

A. PROPOSITIONS INTRODUCED BY *ὅτι* COMPLETING THE SENSE OF VERBS OF SAYING, LEARNING, KNOWING, THINKING

235 This class includes almost all verbs with the general notion of saying except *φάναι* and *φάσκειν* (which are construed with the accusative and infinitive as *λέγειν* also may be). After such verbs *ὅτι* corresponds to the English 'that.'[1] The propositions which it introduces complete the sense of the principal verb much in the same way as it might be completed by a substantive in the accusative case: *ἀγγέλλει ὅτι ἥκουσιν οἱ ἄνδρες* he announces that the men are

[1] An alternative for *ὅτι* is *ὡς*. It is far less often used, and has a slightly different meaning. Originally the relative adverb 'how,' it retained much of this force in its new function: *εἰπέ μοι ὡς ἔγραψεν* he told me how he wrote.

come; *ἀνέκραγεν ὅτι οἱ πολέμιοι προσέρχονται* he cried aloud that the enemy were approaching.

236 In any such case the *ὅτι* clause may retain the mood in which it would have been expressed if it had been an independent proposition, no change being made, unless such change in the person of the verb as is necessary: *λέγει ὅτι γράφει* he says that he is writing *that is* he says *γράφω*; *λέγει ὅτι ἔγραφεν* he says that he was writing (at the time) *that is* he says *ἔγραφον*; *λέγει ὅτι γράψει* he says that he will write *that is* he says *γράψω*; *λέγει ὅτι ἔγραψεν* he says that he wrote *that is* he says *ἔγραψα*; *λέγει ὅτι γέγραφεν* he says that he is done writing *that is* he says *γέγραφα*; *λέγει ὅτι ἐγεγράφειν* he says that he was done writing (at the time) *that is* he says *ἐγεγράφη*. The *ὅτι* clause will remain quite unaffected if in any of these examples we substitute *εἶπεν* or *ἔλεξεν* for *λέγει*: *εἶπεν ὅτι γράφει* he said that he was writing *that is* he said *γράφω*; *εἶπεν ὅτι ἔγραφον* he said that he was writing (at the time) *that is* he said *ἔγραφον*; and so on.

237 But in the latter case, that is, if the principal verb is a past tense, or its equivalent the historical present, there is an alternative form for the *ὅτι* clause. The indicative[1] may be replaced by the optative of the same tense[2] as that indicative: *εἶπεν ὅτι γράφοι* he said that he was writing; *εἶπεν ὅτι γράψειεν* he

[1] But no other mood if in the corresponding independent proposition such were required.

[2] Except that the present optative is used as the optative also of the imperfect, and the perfect optative as the optative also of the pluperfect: *εἶπεν ὅτι γράφοι* he said that he was writing (at the time) *that is* he said *ἔγραφον*.

said that he wrote. The two constructions may even be combined in the same sentence: *οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη* these men said that Cyrus indeed was dead, but that Ariaeus being escaped was at the halting place.

238 We saw that *φάναι* and *φάσκειν* did not follow this construction, and there are a few verbs like them, but far the greater number of verbs with the general notion of saying have their meaning completed in this way:—*βοᾶν* to cry, *κεκραγέναι* to cry aloud, *ἀποκρίνεσθαι* to answer, *δηλοῦν* to make plain, *φράζειν* to explain, *ἀπολογεῖσθαι* to say in defence, *διδάσκειν* to instruct, *κηρύττειν* to proclaim, *γράφειν* to write, *ἀγγέλλειν* to report, *πέμπειν ἄγγελον* to send a message, *διαβάλλειν* to calumniate etc. etc.

239 Further, the large class of verbs which serve as sort of informal passives to verbs of saying and have the general notion of 'to be told' are so construed. Some of the more common members of this class are:—*ἀκούειν* to hear, *αἰσθάνεσθαι* to perceive, *πυνθάνεσθαι* to learn, *μανθάνειν* to learn, *γιγνώσκειν* to get to know: *ἤκουσεν ὅτι ἡ μήτηρ τέθνηκεν* or *τεθνηκοίη* he heard that his mother was dead; *ἐπύθετο ὅτι οἱ Λακεδαιμόνιοι μέλλουσιν* or *μέλλοιεν εἰς τὴν χώραν εἰσβαλεῖν* he was informed that the Lacedaemonians meant to invade the country.

240 In many of their uses even verbs of knowing may also be regarded as informal passives of verbs of saying. At least they can often be best translated by 'to be told.' They also follow the analogy of verbs of saying: *ᾔδειν οὐδεὶς ὅποι στρατεύουσιν* or *στρα-*

τεύοιεν nobody had been told where they were marching to; οὐκ ἠπίσταντο ὅτι οἱ πολῖται ἐνδώσουσιν or ἐνδώσοιεν they did not know that their countrymen would yield; ἦσαν ὅτι εἰσπλέουσιν or εἰσπλέοιεν οἱ πολέμιοι εἰς τὸν λιμένα they had been told that the enemy were sailing into the harbour; ἔμαθεν ὅτι μεμάχηνται or μεμαχημένοι εἶεν he was told that they had fought.

241 Here also we sometimes find the alternative constructions side by side in the same sentence: γνοὺς δὲ ὁ βασιλεὺς ὅτι ἔσοιτο περὶ τῆς καθόδου λόγος καὶ ὅτι οἱ Ἀθηναῖοι ἐνδέξονται αὐτήν κ.τ.λ. but the king learning that there would be talk about the return of the exile and that the Athenians will approve it etc.; οὐδένα ἐβούλετο εἰδέναι ὅτι τὸν τοῦ Κλέωνος ὑὸν ἐποιεῖτο οὐδ' ὅτι διαθήκας καταλίποι he wished nobody to know that he (once) adopted Cleon's son or even that he left a will.

242 Verbs of thinking range in construction with verbs of saying, that is, have their sense completed by a proposition introduced by ὅτι, either identical with an independent proposition, or else, when the principal verb is past, converting at choice its own verb into the optative: νομίζει ὅτι ἀνὴρ ἥκει he thinks that the man is come; ἐνόμισεν ὅτι ἀνὴρ ἥκει or ἥκοι he thought that the man was come; ὑπενοεῖτε ὅτι ταῦτα λέγουσιν or λέγοιεν διὰ φθόνον you thought in your hearts that they said this out of envy; ἡγήσαντο ὅτι διαβαίνειν δεήσει or δεήσοι τὸν ποταμόν they thought that it would be necessary to cross the river.

243 Just as φάναι and φάσκειν are exceptions to the normal use of verbs of saying, so οἴεσθαι is an

exception to that of verbs of thinking. It cannot have any other construction than the accusative and infinitive. Most of the other verbs partly follow its analogy and have very often an alternative construction with the infinitive.

244 Verbs of knowing are inclined in Greek idiom to take for their own object what by English idiom is the subject of the dependent proposition. In the English New Testament we once or twice get a literal translation of such a construction, as for instance 'I know thee who thou art'; but English idiom does not really sanction such a rendering. This mode of expression is, however, very common in Greek: *Κῦρος ᾔδει τὸν βασιλέα ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος* Cyrus knew that the king kept the middle of the Persian army; *πῶς οἶσθα Φιλοκτήμου' ὅτι οὔτε διέθετο οὔτε ὑὸν Χαιρέστρατον ἐποιήσατο;* how do you know that Philoctemon neither made a will nor adopted Chaerestratus as his son? *καὶ γὰρ ἐμὲ οὐκ ἠγνόησαν ὅτι ἦν ἐξ ἐκείνης αὐτῷ γεγονώς* for they were not ignorant that I was his son by her.

With verbs of saying or thinking the same sort of thing occurs except that in this case the word is brought into relation with the principal verb by means of a preposition: *περὶ τῶν Θρᾳκῶν ἐπύθετο ὅτι πλησιάζουσιν* he was told that the Thracians were drawing near.

245 Poetical usage sanctions the substitution of *οὕνεκα* and *ὁθούνεκα* for *ὅτι*, and of *ὅπως* for *ὡς* in the constructions just described: *ἴσθι τοῦτο*

πρῶτον οὕνεκα Ἕλληνές ἐσμεν first be assured of this, that we are Greeks; *οἶδ' ὁθούνεχ' ἵξεται* I know that he will come; *ἐγὼ δ' ἐρῶ σοι δεινὸν οὐδὲν οὔθ' ὅπως φυγὰς πατρῴας ἐξελήλασαι χθονός* but I will tell thee nothing painful nor how thou art driven forth from thy land.

B. DEPENDENT INTERROGATIVE PROPOSITIONS

246 Dependent interrogative propositions, if they are simple, are introduced by indirect interrogative pronouns or adverbs such as *ὅστις, ὁποῖος, ὁπόσος, ὅπου, ὅποι* or by interrogative particles such as *εἰ*; if they are double, by *εἰ* followed by *ἤ*, by *πότερον* followed by *ἤ*, or by *εἴτε* followed by *εἴτε*.

247 All such propositions may retain the moods of direct interrogative propositions: *τίς ἐστιν;* who is it? *ἐρωτᾷ or ἤρετο ὅστις ἐστίν* he asks who it is *or* he asked who it was; *πόθεν ἦλθον;* where did they come from? *ἐρωτᾷ or ἤρετο ὁπόθεν ἦλθον* he asks *or* he asked where they came from. *ποῖ τράπωμαι;* where am I to turn to? *οὐκ οἶδεν or οὐκ ἤδειν ὅποι τράπηται* he does not *or* he did not know where to turn to. *πότερον ἐγὼ εἶμι ἢ σύ;* whether shall I go or you? *ἤρετο πότερον αὐτὸς εἶσιν ἢ σύ* he asked whether he himself or you should go.

248 If the principal verb is in the past or if it is the historical present, there is an alternative form for

indirect propositions of this sort. They may have their verb in the optative, if the tense is not changed: *ἤρετο ὅστις εἴη* he asked who he was; *οὐκ ἤδειν ὅποι τράποιτο* he did not know where to turn to; *ἤρετο πότερον αὐτὸς ἴοι ἢ σύ* he asked whether he himself or you should go.

249 The negative in indirect interrogative propositions is the same as in the corresponding direct propositions. In questions which would be introduced by *μή*, *ἆρα μή*, or *μῶν* if put directly, *μή* is retained in the indirect form. So the deliberative subjunctive or its equivalent optative have *μή*. In all other cases we have *οὐ*: *ἤρετο εἰ οὐκ αἴσχυνεται*, or *αἰσχύνοιτο* he asked if he was not ashamed; *ἐρωτῶσι πότερον δέδρακεν ἢ οὔ* they ask whether he has done it or not; *σκόπει εἰ ἔτι οὕτως ἔχει ἢ οὔ* consider whether it is so still or no; *οὐκ ᾔσαν πότερον παρευθῶσιν ἢ μή* they did not know whether they were to march or no.

250 When such a thing can be done, it is idiomatic to express the subject of the dependent proposition rather as the object of the principal verb: *τοὺς νόμους σκοπῶμεν ὅ τι διδάσκουσιν* let us consider what the laws lay down. So also *ἠπόρει περὶ τῆς ὁδοῦ ὅποι φέρει* he was in doubt where the road led to.

251 From interrogative sentences we must very carefully distinguish such as are introduced by the relatives *ὅς*, *οἷος*, *ὅσος*, *ὡς*, and the like: *ὁρῶ οἷοί εἰσιν* I see *the manner of men that* they are; *τὴν ἐπιχείρησιν ᾧ τρόπῳ διανοοῦμαι ποιεῖσθαι διδάξω* I will explain the *manner in which* I intend to make the attempt.

252 In poetry we may have ἤ . . . ἤ for πότερον . . . ἤ: ἑλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι φράσω σαφηνῶς ἢ τὸν ἐκλύσοντ' ἐμέ for choose whether I must tell thee truly the rest of thy toils or the name of him who will deliver me.

C. CAUSAL PROPOSITIONS

253 Causal propositions are such as express a cause or reason and are introduced by ὅτι because; ὡς as; ὅτε when; ἐπεί, ἐπειδή, since. They take the indicative in whatever tense the principal verb is: ἐλοιδόρουν με ὅτι Σωκράτει συνῆν they reviled me because I kept company with Socrates; μετεμέλοντο οἱ Ἀθηναῖοι ὅτι οὐ συνέβησαν τοῖς Λακεδαιμονίοις the Athenians repented because they had not made terms with the Lacedaemonians; ἐπειδὴ οἱ πολέμιοι οὐκ ἀνήγοντο, εἰσέπλευσαν οἱ Ἀθηναῖοι εἰς τὸν λιμένα when the enemy did not stand out to sea, the Athenians sailed into the harbour; ἐθαύμαζον ὅτι οὐχ οἷός τ' ἦ εὑρεῖν I was surprised that I was unable to find him.

254 After a past tense in the principal proposition the optative is used in the causal proposition when in English we can throw in parenthetically some such phrase as 'he said,' 'he thought,' 'they said,' 'they thought': τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι they made Pericles out a coward because though general he did not, they thought, lead them out against (the enemy).

D. CONSECUTIVE PROPOSITIONS

255 Consecutive propositions are such as are introduced by *ὥστε* so that. There are two constructions of *ὥστε*. When it may be translated by the English 'and so' (*καὶ ὥς*), the form of the proposition is the same as if it were independent: *οὐχ ἥκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον* Tissaphernes had not come, and so the Greeks continued anxious; *οὗτοι δὲ πολῖται γιγνόμενοι μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν, ὥστε καὶ εἰς Ἰωνίαν ὕστερον ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς ἀποικίας ἐξέπεμψαν* but these men becoming citizens of Athens made the city still larger in population, and so they afterwards sent out colonies even to Ionia, as Attica, they thought, was not big enough for them. This may be the case even when a *οὕτω, τοιοῦτος*, or the like precedes: *οὕτω σκαιὸς εἶ ὥστ' οὐ δύνασαι λογίσασθαι* you are so stupid that you cannot make out etc.; *οἱ δ' εἰς τοσοῦτον ὕβρεως ἦλθον ὥστ' ἔπεισαν ὑμᾶς ἐλαύνειν αὐτὸν ἐξ Ἑλλάδος* they came to be so lost to reason that they persuaded you to drive him out of Greece. But in many even of such sentences we may still translate 'you are stupid as I say, and so you cannot make out,' 'they came to be as much lost to reason as I tell you, and so they persuaded you to drive him out of Greece.'

256 On the other hand, it is far more common to have *ὥστε* introducing an infinitive clause. In that case the verb is negatived by *μή* and not by *οὐ*.[1] The

[1] The *οὐ*, however, is preserved when the infinitive is due only to the sentence being in indirect discourse. Thus *γραμμάτων ἄπειροί εἰσιν ὥστε οὐκ ἴσασιν* 'they are ignorant of letters and so do not know,' becomes *τούτους φάσκει ἀπείρους εἶναι γραμμάτων ὥστε οὐκ εἰδέναι* in indirect discourse.

construction with the infinitive is the normal one when the consequence is represented as a result of the activity denoted by the verb of the principal proposition or as a possibility arising from that activity: *πάντα ποιοῦσιν ὥστε δίκην μὴ διδόναι* they do all they can to escape punishment; *οἱ ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὥστε ἐξικνεῖσθαι τῶν σφενδονητῶν* the javelin-men threw the javelins too short a distance to hit the slingers; *τοιαῦτα ἔπασχεν ὥσθ' ἡμᾶς μηδεμίαν ἡμέραν ἀδακρύτους διαγαγεῖν* he used to suffer so much that we did not get through even one day without weeping.

257 When *τοιοῦτος* or *τοσοῦτος* is expressed or implied in the principal proposition, we may replace *ὥστε* by *οἷος* or *ὅσος* in the same case as its correlative, and like *ὥστε* followed by the infinitive: *τοιοῦτος ἦν οἷος μὴ βούλεσθαι ἀποκτείνειν πολλοὺς τῶν πολιτῶν* he was not the sort of man to be willing to put to death many of his countrymen; *ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον* there was as much of the night left as would suffice for them to get across the plain in the dark.

258 From the use of *ὥστε* and the infinitive to mark the outcome of an action, it acquires the sense of 'on condition that': *πολλὰ ἂν χρήματα ἔδωκεν ὥστ' ἔχειν τὸν ἀγρόν* he would have given much money so as to keep the farm *that is* on condition that he kept the farm; *ἐξὸν τοῖς ἡμετέροις προγόνοις τῶν λοιπῶν Ἑλλήνων ἄρχειν ὥστε αὐτοὺς ὑπακούειν βασιλεῖ οὐκ ἠνέσχοντο τὸν λόγον τοῦτον* when our ancestors might have ruled over the rest of the Greeks on condition that they themselves obeyed

the king, they did not brook this proposal. A common equivalent of ὥστε in this sense is ἐφ' ᾧ or ἐφ' ᾧτε especially if ἐπὶ τούτῳ 'on this condition' precedes: ἀφίεμέν σε ἐπὶ τούτῳ ἐφ' ᾧτε μηκέτι φιλοσοφεῖν we let you go on these terms, that you act the philosopher no more. But ἐφ' ᾧ or ἐφ' ᾧτε may be construed with the future indicative—a thing which from the nature of the case is impossible with ὥστε in this use: σπονδὰς ἐποιήσαντο ἐφ' ᾧτε κομιοῦνται τοὺς ἄνδρας they made a truce on condition that they should get the men.

259 The use of ὡς for ὥστε with the infinitive in the construction described in 256 is mainly poetical.

E. FINAL PROPOSITIONS

260 Propositions are called final when they express an end (finis) or a purpose. Such dependent propositions are introduced by ἵνα in order that; ὅπως that so; ὡς so that; ἵνα μή in order that . . . not; ὅπως μή that so . . . not; ὡς μή so that . . . not.

261 The mood of final propositions is the subjunctive of the present or the aorist: τοὺς φίλους εὖ ποίει ἵνα αὐτὸς εὖ πράττῃς serve your friends in order that you may yourself prosper; ἐπίτηδές σε οὐκ ἤγειρον ἵνα ὡς ἥδιστα διάγῃς I intentionally did not awake you in order that you might pass the time as pleasantly as might be; Ἀριστεὺς ἀποτειχθείσης Ποτειδαίας ξυνεβούλευε πλὴν πεντακοσίων τοῖς ἄλλοις ἐκπλεῦσαι ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχῃ

when Potidaea was blockaded Aristeus recommended sailing out with all but five hundred that so the grain might hold out for longer.

262 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the optative present or aorist may be substituted for the subjunctive: Κῦρος *φίλων ᾤετο δεῖσθαι ὡς συνέργους ἔχοι* Cyrus thought that he required friends (so) that he might have helpmates; *ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν* in their negotiations they brought charges that so they might have as good an excuse for war as could be got.

263 After imperatives and the equivalents of the imperative we find *ὡς* and *ὅπως* normally replaced by *ὡς ἄν* and *ὅπως ἄν*: *σοὶ δ' ὡς ἂν εἰδῇς ὅσα παρ' ἡμῖν ἦν μένῃς γενήσετ' ἀγαθά, πρόσεχε τὸν νοῦν* but give heed that you may know all the good things that will befall you if you stay with us; *ἄξεις ἡμᾶς ὅπως ἂν εἰδῶμεν* you will take us that so we may know it.

264 After an optative expressing a wish, *ἵνα*, *ὡς*, or *ὅπως* is followed by an optative—an example of the ordinary attraction in such cases: *εἴθε ἥκοις ἵνα γνοίης* would that you were come that you might understand!

265 It is quite common in poetry to find *μή* standing alone in the sense of 'that . . . not': *ἐγὼ δ' ἄπειμι μὴ κατοπτευθῶ παρών* but I shall go away that I be not descried here.

There are also a few instances in early Attic writers like Thucydides and in the cosmopolitan Xenophon.

F. PROPOSITIONS INTRODUCED BY ὅπως COMPLETING THE SENSE OF VERBS OF STRIVING AND THE LIKE

266 Verbs signifying 'to strive,' 'to take care,' and the like have their sense completed by ὅπως or ὅπως[1] μή followed by the future indicative. Some of the most common of these verbs are ἐπιμελεῖσθαι to take care; σκοπεῖν to watch; φροντίζειν to take thought; πράττειν to exert oneself; εὐλαβεῖσθαι to show caution; παρασκευάζειν to effect.

267 When a verb of this class is the principal verb of a sentence, the verb of the dependent proposition is the future indicative:[2] φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις take thought to do nothing unworthy of this honour; ἔπραττον ὅπως τις βοήθεια ἥξει they exerted themselves to get help *literally* that some aid should come; σκόπει ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις see that you do not deny what you now say.

268 When the verb of the principal proposition is a past tense, or its equivalent the historical present, the future optative[3] may take the place of the future indicative: ἐπεμελεῖτο ὅπως μὴ ἄσιτοί ποτε ἔσοιντο he was careful that they never were without food.

[1] Literally 'how' or 'in what way.' Equivalents of ὅπως are ὅτῳ τρόπῳ, ὅπῃ, ὅποι and the like, when their sense is more appropriate.

[2] Occasionally the subjunctive is used.

[3] Occasionally the subjunctive or optative present or aorist is used.

269 We may use *ὅπως* or *ὅπως μή* and the future indicative, even without any principal proposition expressed, to convey an emphatic warning or exhortation: *ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας* oh indeed show yourselves men worthy of your freedom; *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς* now pray say nothing about the war.

G. PROPOSITIONS INTRODUCED BY *μή* COMPLETING THE SENSE OF VERBS DENOTING FEAR, CAUTION, OR DANGER

270 Some of the verbs of the class just described belong here also when their meaning implies a shade of apprehension. The class as a whole takes its colour from verbs of fearing, *φοβεῖσθαι, δεδιέναι, ἐκπλήττεσθαι.* Such verbs have their meaning completed by *μή* or *μὴ οὐ* and a dependent verb according as the meaning required is 'fear lest,' 'fear that' or 'fear lest . . . not,' 'fear that . . . not.'

271 When the fear is for the future the construction of the dependent proposition is that of final propositions: *δεδίασι μὴ οἱ πολέμιοι ἐπεκπλεύσωσιν* they fear lest the enemy sail out against them; *ἐδέδισαν μὴ οἱ πολέμιοι ἐπεκπλεύσωσιν* or *ἐπεκπλεύσειαν* they feared lest the enemy should sail out against them; *οὐδεὶς κίνδυνος ἐδόκει εἶναι μή τις ἐπίσπηται* or *ἐπίσποιτο* there seemed to be no risk of any one pursuing them.

The future indicative, however, is also found, when the idea of futurity is to be emphasized: *ὁρᾶν χρὴ μὴ οὐδ' ἕξομεν μεθ' ὅτου τῶν βαρβάρων κρατήσομεν* we

must beware lest (when the time comes) we have not even the wherewithal to master the enemy.

272 When the fear is for the present or the past, the verb of the dependent proposition is in the indicative in a tense according with present or past time: *νῦν φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν* as it is, we fear that we have missed both things at once; *δέδοικα μὴ πληγῶν δέει* I fear you need a whipping; *φοβοῦμαι μὴ διὰ φθόνον ἔδρασεν* I am afraid that he did it from envy.

273 We may use *μή* and the subjunctive even without any principal proposition expressed to convey some anxiety or suspicion: *μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν* perhaps it is too rude to speak the truth *literally* (I fear) lest it is too rude; *ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπόν, θάνατον φυγεῖν* but perhaps this is not a difficult matter, to avoid death *literally* (I suspect) this is not a difficult matter.

274 When such a thing can be done, it is idiomatic both in this class and in the last to express the subject of the dependent proposition as the object of the principal verb: *ὑποπτεύομεν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε* we suspect that you will not be impartial judges; *ἐπεμελεῖτο τῶν ἀνδρῶν ὅπως πιστοὶ ἔσοιντο* he took precautions that the men should be faithful. Or again, the whole dependent proposition may be anticipated as it were by a prepositional phrase forming part of the principal proposition: *περὶ τῶν φυλάκων φοβούμεθα μὴ οὐ ἀνταμύνωνται* we fear that the sentries will not resist on their side.

H. CONDITIONAL PROPOSITIONS

275 In conditional propositions, the clause containing the condition is called the protasis (premiss), and the clause containing the conclusion is called the apodosis (affirmation).

276 The apodosis of a conditional sentence is a principal or independent proposition and the different forms of it ought logically to have been treated of when we dealt with independent propositions (222-225). But the one proposition in a conditional sentence is attached so closely to the other that in practice they cannot be separated.

277 The negative adverb of the apodosis or affirmation is *οὐ*, of the protasis or premiss, *μή*.

278 The form of conditional propositions varies to some extent according as they are concerned with particular or general suppositions. A particular supposition is such as implies a definite act done at a definite time: if he (now) has this, he will give it (now); if he had it (then), he gave it (then); if he had had it (then), he would have given it (then); if he shall get it (at that time), he will give it (at that time); if he should get it (at that time), he would give it (at that time). A general supposition is such as implies that the act with which it deals is one of a class of acts any one of which may occur or may have occurred on any one occasion out of many: if (ever) he gets anything, he (always) gives it; if (ever) he got anything, he (always) gave it; if (every time it happened) he had had anything, he would (always) have given it; if any one shall (ever) wish to go, he

will (always) be permitted; if any one should (ever) wish to go, he would (always) be permitted.

279 But to a much greater degree the form of a conditional proposition depends upon the circumstance whether the condition is on the one hand present or past, or on the other, future. We shall first consider

Present and past conditions

1. *Concerned with particular suppositions*

280 When nothing is implied as to the fulfilment of the condition, the protasis has the indicative with *εἰ*, and the apodosis any form of the verb: *εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν* if there are gods, there are also works of gods; *ἀλλ' εἰ δοκεῖ σοί, πλέωμεν* if it seems good to you, let us sail; *κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ* may I perish miserably, if I do not love Xanthias.

281 When it is implied that the condition is not or was not fulfilled the past tenses of the indicative are used in both protasis and apodosis. The imperfect then refers to present time or to an action going on or done more than once in past time, the aorist to an action taking place in past time: *ταῦτ' οὐκ ἂν ἐδύναντο ποιεῖν εἰ μὴ διαίτῃ μετρίᾳ ἐχρῶντο* this they would not be able to do (but they are able), unless they led an abstemious life; *οὐκ ἂν νήσων ἐκράτει ὁ Ἀγαμέμνων εἰ μή τι καὶ ναυτικὸν εἶχεν* Agamemnon would not have held rule over islands (as he did), if he had not had some navy; *καὶ ἴσως ἂν ἀπωλόμην εἰ ἐπεχείρησα τὰ πολιτικά* and perhaps I would have been ruined if I had tried politics (as I have not).

282 Certain verbs, mostly impersonal, implying necessity, propriety, obligation, and the like are employed in the apodosis of this form without *ἄν*. Some of the commoner words so used are *ἔδει, χρῆν, προσῆκεν, ἐξῆν, οἷόν τ' ἦν,* and verbals in *-τέον* with *ἦν*: *εἰ ἦσαν ἄνδρες ὥσπερ φασὶν ἀγαθοί, φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν δεικνύναι* if they were the honest men that they say they are (but they are not), they would have a chance of displaying their honesty more plainly; *χρῆν δὲ σέ, εἴπερ ἦσθα χρηστός, μηνυτὴν γενέσθαι* if you had been honest, you ought to have laid an information (but you did not).

2. *Concerned with general suppositions*

283 The apodosis expresses a customary or repeated action or a general truth, and the protasis refers in a general way to any one of a class of acts. The apodosis has the present or imperfect indicative or an equivalent form implying repetition, the protasis has *ἐάν* with the subjunctive after present tenses, *εἰ* with the optative after past tenses: *γελᾷ δ' ὁ μῶρος κἄν τι μὴ γελοῖον ᾖ* but the fool laughs even if a thing is not meet for laughter; *ἅπας λόγος ἐὰν ἀπῇ τὰ πράγματα μάταιόν τι φαίνεται καὶ κενόν* all speech, if deeds are wanting, seems an unprofitable and empty thing; *οὐκ ἔπινεν εἰ μὴ διψῴη* he did not drink unless he was thirsty; *εἴ τις ἀντείποι εὐθὺς ἐτεθνήκει* if any one refused, he was at once put to death.

Future conditions

284 In the case of future conditions the same

forms of expression serve alike for particular and for general suppositions. The difference is only one of meaning.

285 When a supposed future case is stated distinctly and vividly, the apodosis has the future indicative or an equivalent of the future indicative, and the protasis has ἐάν (ἤν, ἄν) with the subjunctive: ἐὰν ζητῇς καλῶς, εὑρήσεις if you seek well, you will find; ἔσομαι πλούσιος ἢν θεὸς θέλῃ I shall be rich if God please; ἐὰν μὴ ἐκ προνοίας ἀποκτείνῃ τίς τινα, φευγέτω if a man kill another without premeditation, let him be exiled.

The future indicative with εἰ may also be used in the protasis, but with a very marked difference of meaning: εἰ Ἕκτορα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ if you *will* slay Hector, you shall yourself be slain; εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ὑμᾶς if we *will* fear the risks, we shall cause you plenty of troubles; εἰ μὴ φράσεις γάρ, ἀπό σ' ὀλῶ κακὸν κακῶς for if you *will* not speak, I will make you suffer for it.

286 When a supposed future case is stated in a less distinct and vivid form, the apodosis has the optative with ἄν, and the protasis εἰ with the optative: εἰ θησαυρῷ τις ἐντύχοι, πλουσιώτερος ἂν εἴη, οἰκονομικώτερος δ' οὔ if a man were to find a treasure, he would be richer, but not more thrifty; εἰ βούλοιο ἰατρὸς γενέσθαι, τί ἂν ποιοίης; if you wished to be a physician, what would you do?

287 In the protasis of conditional propositions such as those described in 283 and 285, it is not

altogether a matter of indifference whether ἐάν is followed by the present subjunctive or the aorist subjunctive. It is true that we do not express the difference in idiomatic English, but we may do so in unidiomatic. Thus, ἐὰν ποιῇς ταῦτα, μῶρος ἔσει if you-go-on-doing this, you will be unwise; ἐὰν πράξῃς τοῦτο, δίκην δώσεις if you-shall-have-done this, you will be punished. The same distinction will be observed in the corresponding dependent propositions with ἄν, soon to be described.

288 It happens very often that ἐάν with the subjunctive or, after a past tense, εἰ with the optative, may be translated by the English 'in case,' 'in the hope that,' 'in the event of': ἔπεμψαν πρέσβεις εἴ πως αὐτοὺς πείσειαν they sent envoys in the hope of persuading them; ἐπιβουλεύουσιν ἐξελθεῖν ἢν δύνωνται βιάσασθαι they form the plan of leaving the town, in the event of their being able to force their way. These are really elliptical expressions, the true apodosis being implied, not expressed. In the former case the apodosis is implied in ἔπεμψαν, as if it meant ἔπεμψαν πείσοντας; in the other it is really implied in ἐξελθεῖν 'they will leave, if——.'

289 When a καί, οὐδέ, or μηδέ immediately precedes the εἰ or ἐάν in a dependent conditional proposition, it is often spoken of as a concessive proposition, as in one example given in 283 γελᾷ δ' ὁ μῶρος κἄν τι μὴ γελοῖον ᾖ. So, μὴ θορυβήσητε μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν do not interrupt even if you think I say something dreadful.

I. RELATIVE AND TEMPORAL PROPOSITIONS

290 It is not uncommon to see relative propositions which are dependent only in form: *ὃ οὐ γενήσεται* but this shall not be done; *ὃ οὐκ ἂν ἐγένετο* but this would not have been done; *ὃ μὴ γένοιτο* and that God forbid. All such propositions retain the mood which they would have had as independent propositions, and are negatived in the same way.

291 Relative propositions indicating the cause of an action have also the same form as if they were independent: *πῶς οὖν εὕορκα ἀντομωμοκὼς ἔσται ὃς οὐκ ἤθελησε σαφῶς πυθέσθαι;* how indeed shall he be regarded-as-having-made-affidavit without-perjury, when he did not care to get accurate information? *θαυμαστὸν ποιεῖς ὅστις ἡμῖν οὐδὲν δίδως* you act strangely in giving us nothing.

292 Relative propositions indicating the consequence of an action have also the same form as if they were independent. They are negatived by *οὐ* if the principal proposition is negative or interrogative, and either by *οὐ* or *μή* if the principal proposition is affirmative. In the latter case, *μή* appears to be used, when the notion of purpose is to be imparted to the dependent proposition: *τίς οὕτως μαίνεται ὅστις οὐ βούλεταί σοι φίλος εἶναι;* who is so insane as not to wish to be your friend? *οὐκ ἔστιν οὔτε ζωγράφος, οὔτ' ἀνδριαντοποιὸς ὅστις τοιοῦτον ἂν κάλλος πλάσειεν οἷον ἡ ἀλήθεια ἔχει* there is neither painter nor statuary who could mould a beauty such as truth is mistress of; *βουληθεὶς τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἐστίν* desiring to leave behind

him a memorial of a sort that is beyond human nature.

In such propositions *ὅστις* is far more common than the simple *ὅς*.

293 Relative propositions that mark purpose always have their verb in the future indicative, and are always negatived by *μή*: *ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἑλέσθαι οἳ τοὺς πατρίους νόμους συγγράψουσιν καθ' οὓς πολιτεύσουσιν* the people decreed to choose thirty men to codify the ancient laws by which they should be governed; *οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτίσω* for I have no money to pay the fine with; *παῖδές μοι οὐκέτι εἰσὶν οἵ με θεραπεύσουσιν* I have no longer children to look after me.

294 Conditional relative propositions take their form from the normal types of conditional propositions described in 275-287. Thus

Present and past relative conditions

1. *Concerned with particular suppositions*

295 When nothing is implied as to the fulfilment of the condition: *ὅ τι βούλεται δώσω* I will give him whatever he now wishes; *οὓς μὴ ηὕρισκον κενοτάφιον αὐτοῖς ἐποίησαν* they made a cenotaph for any of them whom they did not find (= *εἴ τινας μὴ ηὕρισκον*).

296 When it is implied that the condition is not or was not fulfilled: *οὐ γὰρ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα* for we would not undertake (as we now do) to do things which we do not understand; *ἃ μὴ ἐβουλήθη δοῦναι, οὐκ ἂν ἔδωκεν* he would not have given what he had not wished to give.

2. Concerned with general suppositions

297 Present and past suppositions are seen in: *συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες οὓς ἂν ὁρῶσι παρεσκευασμένους* all-and-sundry wish to be allied with those whom they see prepared; *οὓς μὲν ἴδοι εὐτάκτως ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἠρώτα καὶ ἐπεὶ πύθοιτο ἐπῄνει* as often as he saw men marching in good order, he would ride up to them and not only ask them who they were but when he was told would commend them; *ἐπειδὴ αἱ θύραι ἀνοιχθεῖεν εἰσῆμεν* when the doors were opened (at any time) we went in; *ἐπορευόμεθα διὰ τῆς χώρας, ἣν μὲν ἐθέλοιμεν πορθοῦντες, ἣν δ' ἐθέλοιμεν κατακάοντες* we took our way through the country, devastating it as we chose and burning it as we chose.

Future relative conditions

298 Future conditions of the more vivid or graphic form are seen in: *νέος δ' ἀπόλλυθ' ὅντιν' ἂν φιλῇ θεός* but all whom God loves die young; *ταῦτ', ἐπειδὰν περὶ τοῦ γένους εἴπω, ἐρῶ* I shall tell this story when I have told the story of my birth; *τίνα οἴεσθε αὐτὴν ψυχὴν ἕξειν ὅταν ἐμὲ ἴδῃ τῶν πατρῴων ἀπεστερημένον;* what think you will be her state-of-mind if ever she sees me robbed of my patrimony?

299 Future conditions of the less vivid form are seen in: *οἰκοίην γὰρ ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη* for I would shrink from setting foot on any ships which he gave us; *ἆρ' ἂν ἡγοῖο ταῦτα σὰ εἶναι ἅ σοι ἐξείη καὶ ἀποδόσθαι καὶ δοῦναι καὶ θῦσαι ὅτῳ βούλοιο*

θεῶν ; would you consider these things your own which you were at liberty to sell, and give as presents, and to offer in sacrifice to any god you choose ?

300 The sort of attraction which we observed in expressions of a wish is also to be seen in relative propositions forming part of the protasis or premiss of conditional propositions. Indeed the normal types for the expressions of a wish are really the protases of conditional propositions. This explains the optative, for example, in *ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην* oh, if every man would work at the trade which he knew! So in ordinary conditional propositions: *ἐὰν πάντες οἳ ἂν δύνωνται ταῦτα ποιῶσι, καλῶς ἕξει* it will be well if all who are able do this; *εἰ πάντες οἳ δύναιντο ταῦτα ποιοῖεν, καλῶς ἂν ἔχοι* it would be well if all who were able did this; *συνεγιγνώσκετε γὰρ ἄν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ ἔλεγον ἐν ᾗπερ ἐτεθράμμην* you would forgive me if I spoke just in that dialect in which I was brought up. In this sentence the past *ἔλεγον* makes the past *ἐτεθράμμην* necessary.

K. TEMPORAL PROPOSITIONS

301 In order to avoid giving for the third time the types of conditional propositions, I have anticipated to some extent the usages which properly belong to this section. Several instances of temporal propositions will be found among the examples of conditional relative sentences. The relative adverbs of time are *ὅτε* (at the time) when; *ἡνίκα* (at the hour) when; *ὁπότε* (at times) when; *ἐπειδή* (after the time) when. Each of these may be combined with *ἄν* to form

dependent conditional propositions: ὅταν (at any time) when; ἡνίκ' ἄν (at any hour) when; ὁπόταν (at any times) when; ἐπειδάν (after any time) when. In harmony with their meaning, ὁπότε is oftenest used in past general suppositions where εἰ would be used in the pure type, and ὅταν, ἡνίκ' ἄν, ὁπόταν, and ἐπειδάν in future conditions of both kinds where ἐάν would be used in the pure type. After ἐπειδάν, as was to be expected from its meaning, the aorist and not the present subjunctive is used: χρὴ ὅταν τιθῆσθε τοὺς νόμους σκοπεῖν, ἐπειδὰν δὲ θῆσθε φυλάττειν you should think about laws when you make them, but keep them when you have made them.

302 When ἕως 'until' and its equivalent μέχρι οὗ refer to a definite point in past time, they take the indicative: τὴν νύχθ' ὅλην ἐγρηγόρεσαν ἕως διέλαμψεν ἡμέρα they were awake the whole night through until morning broke; ἐλεύθεροι ἦσαν μέχρι οὗ αὐτοὶ αὑτοὺς κατεδούλωσαν they were independent until they enslaved themselves.

303 In all other cases ἕως and μέχρι οὗ follow the constructions of conditional relative propositions: μέχρι δ' οὗ ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων but until I am come, let the truce be kept; ἡδέως ἂν τούτῳ ἔτι διελεγόμην ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν I should (in that case) gladly have continued still to talk with him until I had given him back the speech of Amphion; ἃ δ' ἂν ἀσύντακτα ᾖ ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν ἕως ἂν χώραν λάβῃ but when things are in disorder they cannot help always causing trouble until they are put in order; περιεμένομεν ἑκάστοτε ἕως ἀνοιχθείη τὸ

δεσμωτήριον we used to wait each time until the prison was opened; ἕως ἂν ταῦτα διαπράξωνται, φυλακὴν κατάλιπε leave a guard behind until they have got this business over.

304 The construction of πρίν 'until,' 'before' is identical with that of ἕως 'until,' if the principal proposition is negative or interrogative: οὐκ ἤθελε φεύγειν πρὶν ἡ γυνὴ ἔπεισεν he refused to run away until his wife persuaded him; ἐχρῆν μὴ πρότερον συμβουλεύειν πρὶν ἡμᾶς ἐδίδαξαν they ought not to have given advice until they had told us; ἐγώ σ' οὐκέτι ἀφήσω πρὶν ἄν μοι ἃ ὑπέσχησαι ἀποδείξῃς I will not let you go any more until you have explained to me what you have promised; ποιητὴς οὐ πρότερον οἷός τ' ἐστὶ ποιεῖν πρὶν ἂν ἔνθεος γένηται a poet is not able to make poems until he has felt the inspiration; τίς ἂν τοῦτο ποιοίη πρὶν ὀργισθείη; who would do this before he was put in a rage? οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖεν αὐτοῖς ἄριστον they used not to let them go from any place until they set lunch before them; ἔπειθον μὴ ποιεῖσθαι μάχην πρὶν οἱ Θηβαῖοι παραγένοιντο they tried to induce them not to do battle till the Thebans came.

As in the case of ἐπειδάν, when the subjunctive follows πρίν, it is naturally in the aorist.

305 On the contrary, if the principal proposition is affirmative, the verb following πρίν is in the infinitive: κατηγορεῖς γὰρ πρὶν μαθεῖν τὸ πρᾶγμά μου for you accuse me before you have been told the circumstances; καὶ πρίν σε κοτύλας ἐκπιεῖν οἴνου δέκα, ὁ Πλοῦτος ὦ δέσποιν' ἀνειστήκει βλέπων and before you had drained ten glasses of wine, Plutus, O

lady, was-up-and-about, his-blindness-gone; *ταῦτ' ἐπιλέλησται πρὶν μαθεῖν* he has forgotten this before he was told it; *ἡμεῖς τοίνυν Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασίλειαν* now we took Messene before the Persians got the royal power (into their hands).

306 Poetical usage differs little from prose idiom except in the variety of the vocables employed. Thus *ἔστε* and *ἔστ' ἄν* may replace *ἕως* and *ἕως ἄν*. The poets also keep up *ἐπεί* = postquam when the tendency of prose was to use *ἐπειδή* in this sense and retain *ἐπεί* only as causal particle. Of course *ἐπεί* in prose is still quite common when its *δή* is only separated from it by *δέ* or a like word: *ἐπεὶ δὲ δή*—but after that—.

CHAPTER IX.—THE NOMINAL FORMS OF THE VERB

307 There are three nominal forms belonging to the verb, namely, the infinitive, the participle, and the verbal adjectives in—*τός* and—*τέος*. Of these the infinitive is substantival, and the others adjectival.

THE INFINITIVE

308 Though a neuter substantive in most of its uses, it yet retains in certain respects its verbal nature. It may mark time and voice. It may have a subject and object. It is qualified by adverbs and not by adjectives.

309 When the subject of the infinitive is other than the subject of the principal proposition, it is in the accusative case as is also any noun supplementing the meaning of the infinitive: *ὁ παῖς οἴεται τὸν διδάσκαλον ὀργίζεσθαι* the boy thinks that his master is angry; *οἱ στρατιῶται ἔλεγον Ξενοφῶντα ἄνδρα ἀγαθὸν γενέσθαι* the soldiers said that Xenophon had behaved as a brave man; *οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι* nothing was effected seeing that the other man was not there.

310 When the subject of the infinitive is the same as the subject of the principal proposition, the subject is not repeated before the infinitive, and any noun used to supplement the meaning of the verb is put in the case of the principal subject, that is, in the nominative: *Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός* Alexander used to assert that he was the son of Zeus; *ἐκ τοῦ πρότερος λέγειν ὁ διώκων ἰσχύει* a plaintiff's strength lies in his speaking before (the defendant); *οὐκ ἐπὶ τῷ δοῦλοι ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λειπομένοις εἶναι ἐκπέμπονται οἱ ἄποικοι* colonists are sent out not for to be the slaves but for to be equals of those whom they leave behind.

311 When the subject of the infinitive is indefinite, that is, when English idiom employs 'a man,' or 'we,' or 'you,' or 'one,' it is not expressed in Greek, but any noun supplementing the meaning of the verb is in the accusative: *δεῖ ἐπιμελεῖσθαι τοῦ ἀγαθὸν ἄνδρα γίγνεσθαι* a man should make an effort to be brave; *ἀργαλέον πρᾶγμ' ἐστὶ γενέσθαι δοῦλον* it is no joke if you become a slave.

312 When the noun which is the subject of the infinitive is also the object of the verb of the principal proposition, or is expressed in any other way in the principal proposition, then it is not repeated before the infinitive, but any noun supplementing the meaning of the infinitive is either in the same case as the logical subject of the infinitive or else in the accusative: *Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι* they begged Cyrus to be as active as he could in their cause; *ἐδέοντό μου προστάτην γενέσθαι* they begged me to become their champion; *ἅπασιν συνέβη ἐξ ἀδόξων γενέσθαι λαμ-*

προῖς one-and-all had the good luck to become famous when before they had no reputation; ἐκείνῳ συνέβη γενέσθαι πλούσιον that man had the good luck to become rich.

313 On the other hand, when we have a participial clause marking some circumstance under which the action of the infinitive takes place, the participle is in the accusative: Ξενίᾳ ἥκειν παρήγγειλε λαβόντα τοὺς ἄνδρας he sent word to Xenias to get his men and come; οὐ σχολή μοι κάμνοντα ἰατρεύεσθαι I have no time to be doctored when ill.

Infinitive with the article

314 By the help of the article the infinitive may be used precisely as a substantive in any case: νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν in the young silence is better than speech; οὐ πλεονεξίας ἕνεκα ταῦτ' ἔπραξε Φίλιππος ἀλλὰ τῷ δικαιότερα ἀξιοῦν τοὺς Θηβαίους ἢ ὑμᾶς Philip did not do this from selfishness but because the Thebans made more just demands than you; οὐδὲν θαυμαστὸν τὸ ὁμιλεῖν τοῖς πονηροῖς τοὺς πονηρούς there is nothing surprising in bad men consorting with bad; τὸν τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν we spend in preparation the time for action.

315 The genitive of the infinitive is often used to express purpose, aim, or object: Μίνως τὸ λῃστικὸν καθῄρει τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ Minos destroyed the pirate-navy that his revenues might come in the better; τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων σκοποὺς καθίσταμεν that the hare may not

escape from the nets we station watchers. In such expressions the genitive marks the sphere or field, so to say, at a point within which the action of the principal verb comes into play.

The infinitive without the article as genitive after substantives

316 In such a sentence as *οὐ βουλεύεσθαι ἔτι ὥρα ἀλλὰ βεβουλεῦσθαι* 'it is no longer the time of day for making plans but for having them,' we see that the infinitives *βουλεύεσθαι* and *βεβουλεῦσθαι* stand precisely in the same relation to *ὥρα* as the genitive does in a sentence like *ὥρα ἐστὶν ὕπνου* it is time for sleep. This construction is by no means uncommon in Greek. It is not only found with *ὥρα, καιρός*, and like words, but explains why *ἐλπίς, διάνοια*, and other nouns of the sort are often found with an infinitive, and elucidates the infinitive with *ἀνάγκη* and its older equivalent substantive *χρή*: *ἐν ἐλπίδι ἦν τὴν πόλιν ἑλεῖν* he was in hopes of taking the town; *διάνοιαν εἶχε πρὸς Σικελίαν πλεῖν* he had thoughts of sailing to Sicily; *νῦν ἆρά με ἅπασα ἀνάγκη ἐστὶν ἀποθανεῖν;* must I really die now? *λέγειν χρὴ*[1] *ταχὺ πάνυ* you must tell very soon.

317 It is also the genitive of the infinitive that we see in such expressions as *δεῖ μένειν* we must wait,

[1] The other forms are due to crasis with parts of *εἶναι*: subjunctive *χρῇ* for *χρὴ ᾖ*, optative *χρείη* for *χρὴ εἴη*, infinitive *χρῆναι* for *χρὴ εἶναι*, participle *χρεών* for *χρὴ ὄν*, future *χρῆσται* for *χρὴ ἔσται*, imperfect *χρῆν* for *χρὴ ἦν*. Most of these forms must have been produced when the real meaning of *χρή* was begun to be lost. At a later stage when the meaning was entirely lost, were produced an imperfect *ἐχρῆν* and an infinitive *χρῆν*.

δεῖ being a true impersonal verb: *οἴκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα* a man should stay at home if he would be really happy. Indeed such a genitive infinitive admits even of a qualifying adjective: *πολλοῦ δεῖ οὕτως ἔχειν* far from it *literally* there is a lack of much so being.

318 As a rule, however, when a qualifying adjective is attached to the infinitive after *δεῖν*, the construction is personal: *πολλοῦ δέω ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι* I am far from defending myself *literally* I lack much defending of myself; *τῆς παιδείας τῆς ὑπὸ τῶν προγόνων καταλειφθείσης τοσούτου δέω καταφρονεῖν ὥστε κ.τ.λ.* I am so far from despising the system of education which we have inherited from our ancestors that etc. *literally* I lack so much despising of the etc.

The infinitive without the article as the subject of other verbs

319 In sentences such as *ἀναγκαῖόν ἐστι φέρειν τὰ τῆς τύχης* 'we must endure what fortune sends,' the infinitive *φέρειν* is the subject of *ἐστί* and *ἀναγκαῖον* supplements the sense of *ἐστί*.[1] Now the infinitive serves as subject not only with *ἐστίν* and neuter adjectives, but also with the majority of verbs generally regarded as impersonal, *προσήκει, πρέπει, συμβαίνει, ἔξεστιν, πάρεστιν, ἔνεστιν*: *προσήκει μοι τοῦτο ποιεῖν* it is right for me to do this *literally* to do this is come to me, *i.e.* concerns me; *συνέβη μοι*

[1] This is the reason why *εἰκός* (*ἐστιν*) is construed with the aorist (or present), and not with the future infinitive: *οὐκ εἰκὸς τοὺς Ἀθηναίους πλεῦσαι* it is not likely that the Athenians will sail.

φεύγειν banishment befell me *literally* to be an exile happened to me; πᾶσιν ἔξεστι λαλεῖν all may speak; πρέπει μοι τοῦτο ποιεῖν it beseems me so to do *literally* to do so stands out clearly for me.

320 This usage once established, the infinitive tended to draw into the accusative such datives as followed πρέπει, ἔξεστιν, and the like: ἡμᾶς πρέπει βουλεύεσθαι to deliberate befits us; ἔξεστι πάντας λέγειν all may speak.

The infinitive used as object to complete the sense of a verb

321 A verb may have its meaning completed not only, as we have seen, by the accusative and other cases of nouns, and by a verbal clause with ὅτι, but also by the infinitive.

322 After verbs of saying and thinking the infinitive so used is often an alternative construction to that with ὅτι, while certain verbs are construed only with the infinitive, such as φάναι and οἴεσθαι. The tenses of the infinitive when employed to complete the meaning of this class of verbs have the same meanings as the corresponding tenses of the indicative: λέγει τὸν ἄνδρα ἀποθνῄσκειν, ἀποθανεῖν, ἀποθανεῖσθαι, τεθνηκέναι he says that the man is dying, died, will die, is dead. Similarly just as we saw in 224 that a weak substitute for the future indicative might be formed by means of the optative and ἄν: ἔλθοιμ' ἄν 'I would come,' so a weak substitute for the future infinitive may be formed by the aorist infinitive with ἄν: ᾤετο ἂν ἐλθεῖν he thought he would come.

323 Further, the various kinds of conditional propositions may all be expressed by the infinitive with *ἄν*, the same *tense* being retained as in the indicative or other mood required by each type in its simple form: *οἴεσθε γὰρ τὸν πατέρα οὐκ ἂν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ξύλων;* do you think that your father would not have been on the watch and gone on taking the price of the wood? *that is οὐκ ἂν ἐφύλαττεν καὶ ἐλάμβανεν;* *ἆρ' ἄν με οἴεσθε τοσάδε ἔτη διαγενέσθαι εἰ ἔπραττον τὰ δημόσια;* do you think that I would have lasted so many years if I had been in public life? *that is ἆρ' ἂν ἐγὼ διεγενόμην εἰ ἔπραττον;* *οἱ Πέρσαι οἴονται τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν ἀμελῶς ἔχειν* the Persians think that ungrateful men would slight even the gods *that is οἱ ἀχάριστοι ἀμελῶς ἂν ἔχοιεν.*

324 All such infinitives are normally negatived by *οὐ*: *πολλούς φασι γιγνώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν* they say that many men see what is best but refuse to do it; *νῦν δ' οὐκέτι σε ζῆν οἴεται* he thinks that you are now no longer living. But of course if the principal verb is in a mood or a construction which requires *μή*, then the infinitive has *μή*: *νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον* you must believe that there is no certainty in human affairs; *εἴ τις νομίζει τι μὴ ἱκανῶς εἰρῆσθαι, ἀναστὰς ὑπομνησάτω* if any one thinks that some point has not received adequate mention, he should get up and remind us of it.

325 Instead of the future infinitive after verbs of thinking the aorist infinitive with *ἄν* is very often used. It is especially to be remembered in regard to this construction that the particle *ἄν* always tends to

attach itself to that word which most modifies the meaning of a sentence. Thus it is constantly attracted from the infinitive to the verb of thinking. If a negative or an interrogative word is found in the proposition, then *ἄν* tries to get between that word and the verb of thinking: *πῶς ἂν οἴει ἐκβῆναι τὸ πρᾶγμα ;* how do you think the business will turn out? *οὐκ ἂν ἡγεῖτο τοὺς ἄνδρας φυγεῖν* he did not believe that the men would flee.

326 A certain order of verbs have such a meaning that they can only have it completed by the future infinitive or the aorist infinitive with *ἄν*, namely, *προσδοκᾶν* to expect; *ἐλπίζειν* to hope; *ὑπισχνεῖσθαι* to promise: *τοῦτ᾽ αὐτὸ γάρ τοι κἀπολεῖν με προσδοκῶ* for this indeed is just the thing that I expect to end me; *τίς ἄν ποτ᾽ ἤλπισ᾽ ἀκοῦσαι ;* who would ever have hoped to hear it? *ὑπέσχετο οὐκ ἂν ἐλθεῖν* he promised that he would not go.

327 The use of *δοκεῖν* is noticeable. In Ionic this verb may be employed just like *νομίζειν* or *οἴεσθαι* with the meaning 'to think,' but in Attic when it appears to have this signification, it gets it only through that of 'seeming to oneself': *τὸ πρᾶγμα γιγνώσκειν δοκῶ* I think I see what is up *literally* I seem to see; *ποῖ σχήσειν δοκεῖς ;* where do you mean to put in? *literally* where do you seem to yourself to be about to put in? *οὐκ ἂν δοκῶ εὖ πρᾶξαι ἐκεῖσε ἀποδημήσας* I do not think that I would prosper if I left my country for that place.

328 In all these cases, with verbs of saying, thinking, promising etc., the infinitive is negatived by *οὐ*, unless the principal verb is so used as to suggest

preference or deprecation, as when *οἴεσθαι* implies that a man has made up his mind between two alternatives, or when *ὑπισχνεῖσθαι* implies that the person promising encourages also: *ἀπεκρίνατο μηδένος ἥττων εἶναι* he replied that he was as good as anybody else *that is almost* he replied 'I refuse to be thought worse than any one else'; *ὁμολογοῦμεν μὴ παρὰ φύσιν εἶναι τὰ τοιαῦτα* we are agreed that such things are not contrary to nature *that is* we have in common chosen this alternative etc.; *ὑπισχνοῦντο μηδὲν χαλεπὸν αὐτοὺς πείσεσθαι* they kept promising that they would not be harshly treated *that is* they kept making promises such as 'do not be afraid, you will not etc.'

329 This being so, it is not surprising to find that the verb *ὄμνυμι* may be followed by an infinitive negatived either by *οὐ* or *μή*, according as the person swearing is thought of as simply swearing or as swearing in deprecation: *ὄμνυσιν οὐ δρᾶσαι* he swears that he did not do *that is* he swears *οὐκ ἔδρασα*; *ὄμνυσι μὴ δρᾶσαι* he swears (in deprecatory tones) that he did not do it. It is a distinction foreign to English idiom.

330 Verbs which imply a denial have in Greek idiom this implied negation made explicit by means of *μή* expressed before the infinitive which completes their meaning: *ἠρνοῦντο μὴ πεπτωκέναι* they kept denying that they were down; *ἔξαρνός ἐστι μηδ' ἰδεῖν με πώποτε* he denies that he ever even set eyes on me before. When such verbs are themselves negatived either directly or by being put in an interrogative form, the infinitive is preceded by *μὴ οὐ*: *οὐκ ἠρνοῦντο μὴ*

οὐ πεπτωκέναι they did not deny that they were down; *ἔξαρνός ἐστι μὴ οὐδ' ἰδεῖν με πώποτε;* does he deny that he ever even set eyes on me before? According as other verbs approach to like meaning with *ἀρνεῖσθαι*, they affect a like construction: *ἐγώ τοι οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ εἶναι σοφώτερον ἢ ἐμέ* indeed I do not dispute that you are wiser than I.

331 The infinitive present or aorist is constantly used to complete the sense of the large class of verbs which express an effort or desire to do or make others do, and their opposites. Some of the commonest verbs of this order are:—*βούλεσθαι* to wish; *ἐπιθυμεῖν* to desire; *φεύγειν* to avoid; *δεῖσθαί τινος* to beg of one; *αἰτεῖν* or *αἰτεῖσθαί τινα* to ask one; *πείθειν* to persuade; *κελεύειν* to order; *εἰπεῖν τινί* to bid one; *ἐᾶν* to allow; *διδόναι τινί* to grant one: *βούλεταί σ' ἰδεῖν* he wishes to see you; *ἐδεήθην ὑμῶν ἰέναι* I besought you to go; *ἐπείσατε τὸν ἄνδρα μάχεσθαι* you persuaded the man to fight; *οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν* it is not gray hairs that produce discretion. After this class of verbs the infinitive is normally negatived by *μή*: *ἐδεήθην ὑμῶν μὴ θορυβεῖν* I besought you not to interrupt; *παρεσκεύασμαι μηδένι ὑπείκειν* I am prepared to yield to nobody; *οὐκ ἔπεισε τοὺς πολίτας μὴ πολεμεῖν* he did not persuade his countrymen against war.

332 Along with these go a good many verbs which even before the infinitive is added at all lead us to expect that the result of the action described by them will be negative. Such verbs are:—*ἀπαγορεύειν* to forbid; *ἀντιλέγειν* to gainsay; *εἴργειν* to prevent; *ἀπείργειν* to exclude. With these as with verbs of

denial the implied negative is in Greek made explicit before the infinitive by means of *μή*: *ἀπεῖπον οἱ ἰατροὶ τῷ ἀσθενοῦντι μὴ χρῆσθαι ἐλαίῳ* the doctors forbad the sick man to use oil; *ὁ χειμὼν εἶργε τὰ φυτὰ μὴ βλαστάνειν* the winter prevented the plants from growing.

333 If a verb of this class, however, is itself negatived either directly or by being put in an interrogative form, then the infinitive is preceded by *μὴ οὐ*: *οὐκ ἀπεῖπον οἱ ἰατροὶ τῷ ἀσθενοῦντι μὴ οὐ χρῆσθαι ἐλαίῳ* the doctors did not forbid the sick man to use oil; *οὐδείς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους* nobody yet ever argued-to-the-contrary that the laws were wrong; *ὁ χειμὼν οὐκ εἶργε τὰ φυτὰ μὴ οὐ βλαστάνειν* the winter did not prevent the plants from growing. So with equivalents like *οὐκ ἐμποδών ἐστιν*: *τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἡμᾶς ἀποθανεῖν;* what saves us from being put to death with insults?

334 This being the normal idiom with most verbs of this character, it is certainly very strange that the commonest word of all meaning 'to prevent,' namely, *κωλύειν*, has a different construction entirely. It is true that when it is not itself negatived it has, like all the rest, *μή* before the following infinitive; but when it is negatived, it has neither *μή* nor *μὴ οὐ*. Examples of the two constructions are: *κωλύουσιν ἡμᾶς μὴ πορεύεσθαι* they prevent us from marching; *οὐδέν σε κωλύει σεαυτὸν ἐμβάλλειν εἰς τὸ βάραθρον* nothing prevents you throwing yourself into the hangman's-pit; *σὺ τὴν ἐμὴν γυναῖκα κωλύσεις μ' ἄγειν εἰς Σπάρτην;* will you prevent me taking my wife to Sparta?

335 Further, an infinitive is often seen completing

the sense of verbs conveying such notions as ability, knowledge, aptitude, learning, habit, obligation. Some of the verbs of this class most frequently met with are *δύνασθαι, ἔχειν* to be able; *εἰδέναι* to know; *ἐπίστασθαι* to have skill; *πεφυκέναι* to have aptitude; *μανθάνειν* to learn; *ὀφείλειν* to be bound; *εἰωθέναι* to be used: *ὁρᾷς ὅτι οὐκ ἔχει εἰπεῖν* you see that he has nothing to say; *κιθαρίζειν οὐκ ἐπίσταται* he does not know how to play the lute; *πεφύκασιν ἅπαντες ἁμαρτάνειν* all are apt to make mistakes; *ἱππεύειν ἔμαθες* you learned to ride. Such infinitives, when their sense admits of being negatived, are negatived by *μή*: *ποιήσω δακεῖν τὴν καρδίαν ἵν' εἰδῇ μὴ πατεῖν τὰ τῶν θεῶν ψηφίσματα* I will make his heart to ache (*literally* make him bite his heart) that he may know not to trample-under-foot the ordinances of the gods; *τοῖς φίλοις ὀφείλομεν τοὺς φίλους ἀγαθὸν μέν τι δρᾶν, κακὸν δὲ μηδέν* we owe it to our friends to do some good to our friends, but no harm.

The infinitive expressing purpose

336 The infinitive following certain verbs meaning 'to choose,' 'to give,' or 'to take' denotes the purpose for which a person or thing is selected, given, or taken: *τοὺς ἱππέας παρείχοντο Πελοποννησίοις συστρατεύειν* they gave their cavalry to take the field with the Peloponnesians; *ὃς γὰρ ἂν ὑμᾶς λάθῃ, τοῦτον ἀφίετε τοῖς θεοῖς κολάζειν* if any man escapes you, leave him for the gods to punish; *Δημοσθένη εἵλοντο ἄρχειν* they chose Demosthenes to command them; *τὸν παῖδα ἔλαβον ἐκθεῖναι* they got the child to expose; *ἐπέτρεπε*

τὴν πόλιν διαρπάζειν he gave the town to sack; *στρατηγεῖν ᾑρέθη* he was chosen to command; *ἐμετρήθη ὑμῖν ὁ βίος ἐνευδαιμονῆσαι* life was meted out to you to be happy in.

The infinitive defining the meaning of adjectives

337 The infinitive is very often used with adjectives and adverbs to define in what specific way the adjective is applicable to the person or thing qualified by it.

338 It is so used with adjectives denoting ability, aptitude, desert, and the like, as well as with their opposites: *δεινός ἐστι λέγειν* he is good at speaking; *ἀνὴρ ἱκανὸς βοηθεῖν* a man able to help; *τἄλλα εὑρήσεις ὑπουργεῖν ὄντας ἡμᾶς οὐ κακούς* in all other ways you will find us very good at serving. It is this use of the infinitive which we have already seen with *οἷος* and *ὅσος* in 257.

339 Also with adjectives signifying 'easy,' 'beautiful,' 'worthy,' 'agreeable,' 'good,' and the like, as well as with their opposites: *τὰ χαλεπώτατα εὑρεῖν* the things most difficult to discover; *ἐκεῖνο γὰρ ἐμοὶ μὲν ἀναγκαιότατον προειπεῖν ἡγοῦμαι ὑμῖν δὲ χρησιμώτατον ἀκοῦσαι* for I believe that that is a thing most necessary for me to proclaim, and most profitable for you to hear; *ὁ ποταμὸς ῥᾴδιος ἦν διαβαίνειν* the river was easy to cross; *ἄξιός ἐστιν ἐπαίνου τυχεῖν* he deserves to be praised; *φοβερὸς γάρ ἐστι προσπολεμῆσαι* for he is a formidable antagonist; *γυνὴ εὐπρεπὴς ἰδεῖν* a woman comely to the eye. In this case the defining infinitive is active in voice. We cannot say *χαλεπὸν εὑρίσκεσθαι*, but only *χαλεπὸν εὑρίσκειν*.

The infinitive absolute

340 The infinitive sometimes stands outside the construction of a sentence just as in English we use expressions like 'so to speak.' It is then commonly, though not always, preceded by *ὡς* or *ὅσον* or *ὅσα*: Qu. *ἦ οὖν ζωγραφικὸς Θεόδωρος ;* Ans. *οὐχ ὅσον γ' ἔμ' εἰδέναι*[1] is Theodorus a student of painting? not as far as I know; *τοῦτό που ὡς τὸ ὅλον εἰπεῖν ψεῦδος, ἔνι δὲ καὶ ἀληθῆ* to speak of it as a whole, this is surely a lie, but there are true things in it; *εἰσέρχονται μαθηταὶ πολλοί, ἐμοὶ δοκεῖν* disciples enter in crowds, it seems to me. Other phrases are: *ὡς ἔπος εἰπεῖν* so to speak; *ὡς εἰκάσαι* to conjecture; *ὡς ἐμοί γε δοκεῖν* in my opinion; *ὡς οὑτωσὶ ἀκοῦσαι* to be told it in this shape; *ὡς πρὸς ὑμᾶς εἰρῆσθαι* between ourselves *literally* for it to have been spoken to you (alone).

341 A similar absolute infinitive is seen in *ὀλίγου δεῖν* or *μικροῦ δεῖν* to be translated into English by the adverb 'almost': *τὸ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν μικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν* to remind others of our own kindnesses and to speak of them is almost like reproaching them; *οἱ ἁρμόττοντες θώρακες ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσθήματι*

[1] The use of *ὅσον, ὅσα*, with this infinitive gives us some clue to the idiom. The infinitive in such expressions is really nominative, the subject of *ἐστίν* understood, and *ὅσον* is in a relative relation to an implied neuter accusative *τοσοῦτον*. Thus in full this answer would run *οὐ τοσοῦτόν ἐστι ζωγραφικὸς ὅσον γ' ἔμ' εἰδέναι ἐστίν* he is not a student of painting to the extent over which my knowing is. In the example next given above the implied antecedent to *ὡς* is *οὕτως* and the ellipse after *εἰπεῖν* is *ἔχει* this thing, regarded-in-the-way (*οὕτως*) in-which (*ὡς*) speaking of it as a whole is, is a lie. But of course it is impossible to turn literally any such idiom.

εἴξασιν breastplates that fit are almost like a part of the wearer, not like an encumbrance.

342 The infinitive absolute when preceded by the article is to be regarded rather as an accusative of the extent over which the action of the principal verb in the sentence travels: ἀνάγκη ἔχειν ἀψεύδειαν καὶ τὸ ἑκόντας εἶναι μηδαμῇ προσδέχεσθαι τὸ ψεῦδος you must practise sincerity and never admit a lie if you can help it *literally* as far as the being willing goes; τὸ ἐπ' ἐκείνοις εἶναι ἀπολώλατε you are dead men as far as depending upon them goes *literally* as far as being in their hands goes; ἀπόχρη μοι τὸ νῦν εἶναι ταῦτ' εἰρηκέναι it is enough for the present to have said this *literally* as far as now *or* present time goes.

343 Other two uses of the infinitive remain to be noticed, namely its use in exclamations, and its apparent employment as an imperative. Examples of the former use are: τῆς μωρίας· τὸ Δία νομίζειν τηλικουτονί folly! to think that a man of your size believes in Zeus! τὸ δὲ μηδὲ κυνῆν ἔχοντα ἐλθεῖν to think that I have come without even a hat! τὸ ἐμὲ παθεῖν τάδε to think that this has been my fate!

344 With its subject in the nominative, the infinitive is sometimes an equivalent of the imperative: ἀκούετε λεῴ· κατὰ τὰ πάτρια τοὺς χόας πίνειν ὑπὸ τῆς σάλπιγγος give ear O people; drink the quart-stoups-full, as your fathers did, when the trumpet sounds; σὺ δέ, Κλεαρίδα, τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὡς τάχιστα συμμεῖξαι but you, Clearidas, open the gates, sally out, and get to blows as soon as you can. In such cases the infinitive

depends most likely upon some implied imperative like *μέμνησο* for example.

THE PARTICIPLE

345 Though an adjective in many of its uses, the participle retains in certain respects its verbal nature. It may mark time and voice. It may have an object.

346 The participle is negatived by *μή* when the participial proposition is in sense equivalent to a proposition which if expressed otherwise than by the participle would have *μή*: *οὐκ ἔστι μὴ νικῶσι σωτηρία* we are lost if we do not conquer (alternative *ἐὰν μὴ νικῶμεν*); *ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ αὐτίκα δεινόν* vote for war without fearing the immediate risk (alternative *καὶ μὴ φοβηθῆτε*).

347 In all other cases the participle is normally negatived by *οὐ*: *χρόνον πολὺν ἀντεῖχον οὐκ ἐνδιδόντες ἀλλήλοις* for a long time they held out, refusing to yield to one another; *γνωσόμεθα οὐ τολμῶντες ἀμύνεσθαι* we shall be understood to shrink from self-defence.

The participle with the article

348 The participle preceded by the article may be used just like an adjective or a substantive except that it may have an object. When it refers to definite persons or things present at the time to the speaker's mind, it is negatived by *οὐ*. Instances of it so used both with and without a negative are: *ὁ Μιλτιάδης ὁ Μαραθῶνι μαχεσάμενος τοῖς Πέρσαις* Miltiades who fought at Marathon with the Persians; *τοὺς στρατη-*

γοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ ναυμαχίας ἐβούλεσθε κρίνειν you determined to put on their trial the generals who did not pick up the dead after the battle at sea; ὁ λέγων the speaker (now present); ὁ φεύγων the defendant (now on his trial); ὁ διώκων the plaintiff (present in court); οἱ γραψάμενοι τὸν Σωκράτη the prosecutors of Socrates; οἶδα ὅτι ἀνήκεστα κακὰ ἐποίησαν τοὺς οὐ μέλλοντας οὐδὲν τοιοῦτον δρᾶν I know that they did desperate wrong to men (whom I could name) who were not likely to do anything of this sort.

349 So used, however, the participle may also refer to classes of persons or things that the speaker knows from experience as existing or likely to exist. In this general sense the participle is negatived by μή: ὁ φεύγων any defendant; ὁ διώκων any plaintiff; οἱ πολιτευόμενοι public men; ὁ βουλόμενος any one who likes; ὁ ἀδικηθεὶς ῥᾳδίως βοήθειαν εὑρίσκεται the oppressed easily finds help; ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται a man who has not been flogged does not get education.

350 As is clear from some of the examples given already the participle when so used marks time: ὁ σῴζων τὴν πόλιν, ὁ σώσας τὴν πόλιν, ὁ σώσων τὴν πόλιν the man who is now saving the town, the man who saved the town, the man who is to save the town; *or* any man who saves the town, he who saved the town (whoever he was), he who is to save the town (whoever he may be).

351 A striking idiomatic sense of the future participle so employed must not be passed over: οὐκ ἔστιν ὁ τολμήσων περὶ σπουδῶν λέγειν there is

nobody to venture speaking of a truce; *ἀποθανεῖται δι' ἔνδειαν τοῦ θεραπεύσοντος* he will die for want of somebody to nurse him; *νόμον τὸν ταῦτα κωλύσοντα τέθεινται* they have passed a law to prevent this; *εἴθε οἱ ὁπλῖται οἱ τὴν νύκτα παρευσόμενοι παρεῖεν* would that the hoplites who were to march through the night were here. Examples like the last show that the literal meaning of the future participle in all such cases is 'who is to do so and so.'

352 Sometimes the article is omitted with participles so used, just as it may be omitted with adjectives and substantives. This happens chiefly when the participle follows a preposition: *τίς ἂν πόλις ὑπὸ μὴ πειθομένων ἁλοίη;* where is the town that would be taken by men who do not obey orders? *πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους* we sail against a people possessed of a large navy.

The participle without the article

353 The participle without the article is very common as an equivalent for temporal, causal, final, conditional, or concessive dependent propositions. As such it sometimes has and sometimes has not an adverb attached to it.

354 As an equivalent for a dependent temporal proposition it is either used alone or preceded according to its meaning by *ἅμα* at the same time; *μεταξύ* in the midst of; *αὐτίκα* at once; or *εὐθύς* straightway; *ταῦτ' εἰπὼν ἀπῆλθε* saying this he departed; *ἀπήντησα Φιλίππῳ ἀπιόντι* I met Philip going away; *ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται εὐθὺς γενομένῳ μυστα-*

γωγὸς τοῦ βίου by every man as soon as he is born there stands an angel to guide him through the mystery of life; *τίς ἂν εἴη τοιοῦτος ἰατρὸς ὅστις τῷ νοσοῦντι μεταξὺ ἀσθενοῦντι συμβουλεύοι μηδέν ;* who would act like a doctor who should give no advice to a patient in the course of his illness? *οἱ βάρβαροι καὶ φεύγοντες ἅμα ἐτίτρωσκον* the natives inflicted wounds even when they were running away; *τὰ χρήματα καὶ κτωμένους εὐφραίνει τοὺς ἀνθρώπους καὶ κεκτημένους ἥδιον ποιεῖ ζῆν* riches both make men happy, when they are acquiring them, and give them a more pleasant life, when they have acquired them.

The precision of the principal proposition is often augmented in such cases by adverbs like *τότε, ἐνταῦθα, οὕτως* which resume and fix the sense of the participial proposition: *ἐπιγενομένη ἡ νόσος ἐνταῦθα δὴ πάνυ ἐπίεσε τοὺς Ἀθηναίους* when the disease had attacked the Athenians it entirely crushed them there and then; *οἱ ζωγράφοι ἐκ πολλῶν συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα οὕτως ὅλα τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι* by bringing together the best points of each person among a number of persons, painters make figures appear beautiful as wholes.

355 In a causal sense participles are also used either alone or with some such adverbs as *ἅτε* in as much as; *οἷον* or *οἷα* after the manner of; *ὡς* in the belief that. The words *ἅτε, οἷον, οἷα* are used with the participle when it gives a real reason, *ὡς* when it denotes the assumption on which a man acts: *τούτου τοῦ κέρδους ἀπειχόμην αἰσχρὸν νομίζων* I abstained from this sort of profit because I thought it disreputable; *τοῦτ' ἔδρασα βουλόμενος σῴζειν τοὺς*

ἄνδρας this I did from a wish to save the men's lives; *ὁ Κῦρος ἅτε παῖς ὢν ἥδετο τῇ στολῇ* Cyrus because he was a boy was delighted with the dress; *μάλα χαλεπῶς ἐπορεύοντο οἱ Λακεδαιμόνιοι οἷα δὴ ἐν νυκτὶ καὶ ἐν φόβῳ ἀπιόντες* the Lacedaemonians marched under great difficulties as might be expected when they were (*or* after the manner of men) withdrawing during night and in panic; *τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκεῖνον ταῖς συμφοραῖς περιπεπτωκότες* they kept blaming Pericles in the belief that he had persuaded them to make war and that it was through him that they were involved in misfortunes. Here as often we might also translate the *ὡς* by a parenthetic 'as they thought' or the like: because he had persuaded them, as they thought, to make war etc.

Here also the precision of the principal proposition may be augmented by *τοῦδ' ἕνεκα, διὰ τοῦτο,* or the like: *λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί* but I speak for this reason because I want you to have just the same view as I.

356 Attached to the future participle, the particle *ὡς* gives it a *final* sense, that is, makes it capable of expressing purpose, aim, intention: *Ἀρταξέρξης συλλαμβάνει Κῦρον ὡς ἀποκτενῶν* Artaxerxes apprehends Cyrus with the intention of putting him to death; *παρεσκευάζοντο ὡς τῷ τειχίσματι προσβαλοῦντες* they made ready with the aim of attacking the fort. This is of course precisely the same use of *ὡς* as in causal propositions, the difference of ultimate meaning being due entirely to the future tense.

When the principal verb expresses movement of

any sort, the future participle denotes intention or aim of itself without ὡς: *συνήλθομεν ὀψόμενοι τὸν ἀγῶνα* we flocked to see the struggle; *ἔπεμψε τὸν δοῦλον ἐροῦντα ὅτι ἀσθενεῖ* he sent his servant to say that he was ill; *τὸν στρατηγὸν ἐθαύμαζον κἂν εἰς πόλεμον ἄγοντα τρωθησομένους ἢ ἀποθανουμένους* they admired their leader even when he led them to wounds or death in war. Indeed after verbs of motion ὡς ought never to be used with the future participle unless great emphasis is to be laid upon the circumstance that the intention is based upon an assumption: *τῷ Γυλίππῳ εὐθὺς ὡς ἀπαντησόμενοι ἐξῆλθον* they marched out at once in the hope of meeting Gylippus. It was only *in hope* of meeting him that they went out. They did not know what route he was taking.

357 The participle may stand for the protasis or premiss of a conditional proposition, its tenses representing at need any of the several types of protasis expressed by the indicative, subjunctive, or optative: *οἴει σὺ Ἄλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἂν μὴ οἰομένην ἀθάνατον μνήμην ἀρετῆς πέρι ἑαυτῆς ἔσεσθαι;* do you think that Alcestis would have died for Admetus, if she had not thought that there would be an everlasting memory of her generosity? (alternative *εἰ μὴ ᾤετο*); *ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν* for I shall be done for unless I learn to supple my tongue (alternative *ἐὰν μὴ μάθω*); *τοιαῦτ' ἂν σωφρονῶν ἔχοις* such things you would have if you were to show sense (alternative *εἰ σωφρονοίης*); *δυνηθεὶς ἂν Ποτείδαιαν ἔχειν εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκεν* when he might have kept Potidaea had he chosen, he gave it over to the Olynthians (alterna-

tive *ἐδυνήθη ἄν*: he would have been able to keep Potidaea had he chosen, yet he gave it over etc.)

358 By itself a participle may have a concessive meaning, but as a rule *καί* in the sense of 'even' or its compound *καίπερ* 'indeed even' is attached to it. More emphatic even than *καίπερ* is *καὶ ταῦτα*; and emphasis is also secured by using *ὅμως* either before the *καί* or as part of the principal proposition: *ὀλίγα δυνάμενοι προορᾶν περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν* though able to foresee little concerning the future we set ourselves to accomplish much; *συμβουλεύω σοι καίπερ νεώτερος ὤν* though I am the younger I advise you; *πολὺν χρόνον ἀντεῖχον καίπερ οὐκ ὄντες ἀντίπαλοι* they held out a long time though they were inferior in strength; *φεύγουσι καὶ πολλοὶ ὄντες* many though they are, they run away; *φυλάττεσθαι τὰ ζῷα ἐπίστανται ἀφ' ὧν μάλιστα δεῖ καὶ ταῦτα εἰς οὐδένος διδασκάλου πώποτε φοιτήσαντα* animals know to be on their guard against their worst enemies, and that too though they have never yet gone to school; *φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θειότερον ὂν τοῦ σώματος προαπολλύηται* he fears that the soul notwithstanding that it is more divine than the body perishes before it; *ὅμως πρός γε τὰς ἄλλας τέχνας καίπερ οὕτω πραττούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται* though philosophy fares so ill compared with the rest of the sciences yet the rank left it is more honourable.

359 Moreover, participles are constantly used to bring out any sort of circumstance under which an action takes place. This is especially true of the words *λαβών, φέρων, ἄγων, ἔχων, ἀρξάμενος, τελευ-*

τῶν: οἱ Θηβαῖοι Μεγαρεῦσιν ὁμόροις οὖσιν ἠπείλουν the Thebans threatened their neighbours the Megarians; τὸν πηλὸν ἐπὶ τοῦ νώτου ἔφερον ἐγκεκυφότες καὶ τὼ χεῖρε εἰς τοὐπίσω συμπλέκοντες they carried the mud on their back, stooping and clasping their hands behind; Πρόξενον ἐκέλευσε λαβόντα ὅτι πλείστους παραγενέσθαι he ordered Proxenus to come to him with as many men as he could; ἐγὼ δεῦρό σοι ἔσπευδον σπονδὰς φέρων I was hastening to you with a truce; τὸν Πλοῦτον ἥκει ἄγων he is here with Plutus; ἀδίκοις κάκιστα σύμπαντα ἀρξάμενα ἀπὸ τῆς ὑγιείας the wicked have the worst of everything, health and all *literally* beginning with health; ἀντὶ φιλοτίμων ἀνδρῶν φιλοχρηματισταὶ καὶ φιλοχρήματοι τελευτῶντες ἐγένοντο from being ambitious they became fond of making money and in the long-run fond of money itself.

360 In all such cases the participle may be regarded as in apposition to some substantive which forms part of the regular construction of the sentence, but it may happen that a substantive outside the construction, so to speak, is yet conceived of as affecting the action of the sentence, by doing or being done to. Such a substantive together with the participle marking its action is in Greek put in the genitive and spoken of as the genitive absolute. Any of the relations enumerated in paragraphs 353 to 358 may be expressed by a participle thus construed.

361 The richness of Greek in participial forms is one of the principal reasons why its syntax is so much more simple and natural than that of Latin. It is far less often necessary to have recourse in Greek to

absolute constructions. We may have a whole series of participles to express successive actions of the subject of a sentence: *τὸν θεῖον μεταπεμψάμενος . . . ξενίσας καὶ καταμεθύσας ἐμβαλὼν εἰς ἅμαξαν νύκτωρ ἐξαγαγὼν ἀπέσφαξεν* sending for his uncle he entertained him and plied him with drink, put him at night in a carriage, carried him off and murdered him. Yet even in Greek genitives absolute are by no means uncommon.

362 Examples of genitives absolute replacing different kinds of dependent propositions are: *ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος* these things were done when Conon was general; *ἀπελογήσατο ὅτι οὐχ ὡς τοῖς Ἕλλησι πολεμησόντων σφῶν εἴποι* he offered the defence that he did not speak in the belief that he and his would make war upon the Greeks; *Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἂν οἶμαι τὴν δύναμιν εἰκάζεσθαι* whereas if this same fate befell the Athenians, their power would, I believe, be guessed at double what it is (*εἰ οἱ Ἀθηναῖοι τὸ αὐτὸ τοῦτο πάθοιεν, διπλασία ἂν ἡ δύναμις εἰκάζοιτο*); *ἐπιλέλησμαι ἅτε χρόνου παρελθόντος πολλοῦ* I have forgotten seeing that a long interval has elapsed; *οἴμοι τί δράσω παραφρονοῦντος τοῦ πατρός;* dear me, what must I do, with my father off his head?

363 A participle may stand alone in the genitive absolute when a noun or pronoun can easily be supplied from the context or from the thought: *πολλοὶ οὕτω πρός τινας ἔχουσιν ὥστε εὐτυχούντων λυπεῖσθαι* many are so affected towards others that they are sorry when they prosper; *εἶπον ἐρομένου ὅτι Μάκρωνές εἰσιν* when he asked they said that they

were Macrones; *οὐχ οἷόν τε μὴ καλῶς ἀποδεικνύντος καλῶς μιμεῖσθαι* it is not possible to copy well unless one sets the copy well; *ἐξαγγελθέντος εὑρίσκουσι τοῦτον ἡσθέντα* when the news is brought they find this man delighted.

364 The last example is not to be confused with such constructions as *σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο* when it was clearly demonstrated that the safety of the Greeks rested with the fleet. In this and similar cases the *ὅτι* clause serves as the equivalent of a noun.

365 Neither in such constructions as *ὁ Κῦρος ἅτε παῖς ὢν ἥδετο τῇ στολῇ* nor as *παίδων ὄντων ἡμῶν ἔτι* is the participle of *εἶναι* ever omitted.

366 The participles of impersonal verbs stand in the neuter singular when other participles would stand in the genitive absolute. Such are *δέον* it being necessary; *προσῆκον* it being proper; *ἐξόν* it being permissible; *δόξαν* it being determined; and the like. Sometimes passive participles used impersonally get this construction, and also neuter adjectives with *ὄν*, like *εἰρημένον* when it is said; *προσταχθέν* when it is ordered; *ἀδύνατον ὄν* it being impossible; *σιγᾷς ἀποκρίνασθαι δέον;* are you silent when you ought to speak? *ἐξόν σοι πλουτεῖν πένης διατελεῖς ὤν* when you might be rich, you continue poor; *καὶ ἐνθένδε πάλιν προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἄγειν εἰς Ἑλλήσποντον ᾠχόμην* and, when the duty was laid upon me by the people of conducting Meno to the Peloponnese, I again left that place.

367 The particle *ὡς* with the genitive absolute is so often the equivalent in sense of *νομίζων* or *λέγων*

and the like followed by the accusative and infinitive that it appears to have caught in part the latter construction. At all events in cases where we would expect ὡς or ὥσπερ followed by the genitive absolute, we actually get it followed by an accusative absolute: ηὔχετο πρὸς τοὺς θεοὺς τἀγαθὰ διδόναι ὡς τοὺς θεοὺς κάλλιστ' εἰδότας ὁποῖα ἀγαθά ἐστιν he prayed to the gods to give him what was good, believing that the gods knew what sort of things was good (*alternative* νομίζων τοὺς θεοὺς κάλλιστ' εἰδέναι); τοὺς υἱοὺς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν ὡς τὴν τῶν πονηρῶν ὁμιλίαν κατάλυσιν οὖσαν τῆς ἀρετῆς fathers keep their sons away from bad men in the belief that the company of bad men is a solvent of virtue (*alternative* οἰομενοι τὴν τῶν πονηρῶν ὁμιλίαν κατάλυσιν εἶναι).

368 The participle may further be used to define and complete the meaning of verbs. In this way it either limits the action of the verb to certain special circumstances, or actually takes the place of a dependent proposition. Thus when we say ἔτυχον τότε καθεύδοντες 'they happened to be asleep at the time' we limit the action expressed by ἔτυχον to the special circumstance expressed by καθεύδοντες, and so define precisely the application of a verb so general in meaning as τυγχάνειν.

On the other hand when we say ἴσμεν αὐτὸν τεθνηκότα 'we know that he is dead' we employ the participle to complete the sense of ἴσμεν in the same sort of way as it might be completed by a clause with ὅτι: ἴσμεν ὅτι τέθνηκεν.

The participle limiting the meaning of certain verbs expressing very general notions

369 In English idiom we often make what in Greek is the participle our finite verb and express the Greek finite verb by an adverb or an adverbial or prepositional phrase. Among verbs which are so defined by a participle the commonest are: οἴχεσθαι to be gone; τυγχάνειν to happen; διαγίγνεσθαι, διατελεῖν, διάγειν to continue; λανθάνειν to escape notice; φθάνειν to anticipate; φαίνεσθαι to be shown; ᾤχετο ἀπιών he was gone *away*; οἴχεται πλέων he has sailed *away*; ἔτυχε καταδαρθών he had *just* fallen asleep; παρὼν ἐτύγχανον I was present *at the time*; οἱ Ἕλληνες διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασιν the Greeks *all the time* made use of the enemy's arrows; διαγίγνεται κολακεύων he is *always* flattering; βουλοίμην ἂν λαθεῖν Κῦρον ἀπελθών I should like to get away *without Cyrus knowing of it*; οἱ Ἕλληνες φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους the Greeks are at the top *before* the enemy; ἡ ψυχὴ φαίνεται ἀθάνατος οὖσα *plainly* the soul is immortal. Even εἶναι may be so used with a participle: ἠρώτων εἴ τι σφᾶς ἀγαθὸν δεδρακότες εἰσίν they kept asking if they *really* had done them any service; ἦσάν τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι some proposals were *actually* made to Nicias.

370 Some of the participles just enumerated may also be turned idiomatically into English as participles or infinitives: 'the Greeks continued using' etc., 'I happened to be present' etc. Other verbs of this class are commonly translated so or by some verbal

phrase. Such are: ἄρχεσθαι to begin; ὑπάρχειν to start; παύειν to stop *transitive;* λήγειν to stop *intransitive;* παύεσθαι to cease; ἀνέχεσθαι to endure; καρτερεῖν to persevere; ἀπαγορεύειν to grow tired: ἐάν τις ἡμᾶς εὖ ποιῶν ὑπάρχῃ, οὐχ ἡττησόμεθα εὖ ποιοῦντες if a man start the practice of doing kindnesses, we shall not be behind him in doing them; ἀνανδρία γὰρ τὸ μὴ δύνασθαι καρτερεῖν λυπούμενον for it is unmanly not to be able to hold up against sorrow; ἄρξομαι λέγων I will begin to speak; λήγουσι τοξεύοντες they stop shooting; τὴν γυναῖκα ἔπαυσας κλάουσαν you stopped the woman crying.

The participle completing the meaning of certain verbs

371 The participle is often found completing the sense of a verb precisely as a substantive or as an adjective without the article might do.[1]

Thus just as we can say εἵλοντο αὐτὸν βασιλέα we can say also ἐποίησας αὐτὸν διαλεγόμενον you represented him as conversing. The commonest of the verbs which may have their meaning thus completed are: δεικνύναι to show; ἀποδεικνύναι to display; ἐπιδεικνύναι to exhibit; δηλοῦν to show; ἀποφαίνειν to prove; ἐλέγχειν to convict; ποιεῖν to represent; καθίζειν to represent; τιθέναι to suppose; εὑρίσκειν to find; καταλαμβάνειν to surprise; φωρᾶν to detect in the act; ἁλίσκεσθαι to be convicted: ἐπέδειξα τοῦτον δωροδοκήσαντα I paraded him as a man who had taken bribes; ἐξελέγξει σε ἐπιορκοῦντα he will

[1] We might even explain the use of the participle just described in this way, but on the whole it seemed to me better to look at it from the point of view which I have.

convict you of (committing) perjury; *ὁ Αἰσχύλος Ἀγαμέμνονα καθίζει κατιόντα* Aeschylus represents Agamemnon returning home; *ἐφωράσαμεν τὸν δοῦλον κλέπτοντα* we caught the servant in the act of stealing.

372 A participle after certain verbs normally takes the place of a subordinate proposition introduced by *ὅτι* that. Such verbs are: *ὁρᾶν* to see; *ἀκούειν* to hear of; *αἰσθάνεσθαι* to perceive; *πυνθάνεσθαι* to be told of; *γιγνώσκειν* to get to know; *μανθάνειν* to learn; *εἰδέναι* to know; *ἐπίστασθαι* to understand; *μεμνῆσθαι* to remember; *ἐπιλανθάνεσθαι* to forget: *οἶδα αὐτὸν τεθνηκότα* I know that he is dead; *ἀκούω σοῦ ᾄδοντος* I hear you singing; *ἐπύθοντο τῆς Πύλου κατειλημμένης* they were told of the occupation of Pylus; *ᾐσθόμην τὸν ἄνδρα προσιόντα* I perceived the man approaching; *εἴδομεν ἀναχωροῦντας τοὺς πολεμίους* we saw the enemy withdrawing.

373 If the object of such verbs is at the same time the subject, then it is not expressed but the participle is put in the nominative: *μέμνησο θνητὸς ὤν* remember that you are mortal; *ἔγνων ἡττημένος* I knew I was beaten; *διαβεβλημένος οὐ μανθάνεις;* do you not understand that you have been calumniated?

374 The construction of a compound of *εἰδέναι* is to be noticed: *σύνοιδα ἐμαυτῷ ἀδικῶν* or *ἀδικοῦντι* I am conscious of wrong-doing; *συνῄδειν ἑαυτῷ ἡμαρτηκώς* or *ἡμαρτηκότι* he was conscious of being mistaken.

375 With other verbs again the participle may replace a dependent proposition introduced by *ὅτι* because. To this class of verbs belong *ἀγανακτεῖν* to be vexed; *ἄχθεσθαι* to be grieved; *χαλεπῶς, βαρέως*

φέρειν to take ill; *χαίρειν* to rejoice; *ἥδεσθαι* to be pleased; *αἰσχύνεσθαι* to feel shame; *μεταμέλεσθαι* to repent: *πᾶς ἀνὴρ κἂν δοῦλος ᾖ τις ἥδεται τὸ φῶς ὁρῶν* every man even if he is a slave is glad to see the light; *μή μοι ἄχθεσθε λέγοντι τἀληθῆ* you must not be angry with me for speaking the truth; *χρημάτων οὐκ αἰσχύνει ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλεῖστα;* are you not ashamed of your anxiety to possess as much as possible?

376 It is hardly necessary to say that almost all these verbs have different constructions according to the shade of meaning which it is intended that they should bear. The aim of this book is to explain possible constructions. How to use these constructions with absolute precision can only be learned by reading Greek authors.

THE VERBAL ADJECTIVES

377 The verbal adjective in *-τός* normally denotes that the action expressed by the verb is possible: *ὁ ποταμὸς διαβατός ἐστιν* the river may be crossed; *οὐ διδακτόν ἐστιν ἡ ἀρετή* virtue is not a thing that may be taught. As a rule, its active sense is replaced by adjectives in *-κός* like *πρακτικός*.

378 The verbal adjective in *-τέος* marks obligation. It has both a personal and an impersonal construction. In the personal construction it is passive, the agent being expressed by a dative: *ὁ ποταμὸς διαβατέος ἐστίν* the river must be crossed; *ὃ λέγω ῥητέον ἐστίν* what I say must be said; *ὠφελητέα σοι ἡ πόλις* the city must be helped by you.

In the impersonal construction the verbal is in the neuter nominative singular or plural with *ἐστί* expressed or implied, and is active in sense. The agent is normally expressed by the dative, sometimes by the accusative. There may also be an object expressed: *τὸν ποταμὸν διαβατέον ἐστίν* we must cross the river; *οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν* you must not yield, retreat, or desert your post; *οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσιν* men of sense must not be enslaved to fools.

CHAPTER X.—PARTICLES

379 Under the name of particles I shall treat in this chapter of negative adverbs, interrogative adverbs, and of the large class of words which are used to co-ordinate propositions, and which we designate by the common name of conjunctions.

THE NEGATIVE PARTICLES

380 The mode in which the different forms of principal and dependent propositions are expressed negatively, has ordinarily been stated in the paragraphs dealing with each, so that little remains to be said about the negative particles.

381 Unlike English, Greek strengthens a negative by adding other negatives to it in the same proposition: *οὐκ ἔστιν οὐδὲν κρεῖττον ἢ νόμοι πόλει* nothing is better for a country than law; *καθεύδων οὐδεὶς οὐδένος ἄξιος οὐδὲν μᾶλλον τοῦ μὴ ζῶντος* no one when asleep is in any respect any better than a dead man; *μηδέποτε μηδεὶς γένοιτο Μεγαρέων σοφώτερος* may no one ever be wiser than the Megarians!

382 Unlike Latin, Greek does not allow one

negative to destroy another. For the Latin nemo non and the like the Greek equivalent is *οὐδεὶς ὅστις οὐ*.

383 It may happen that the negative *οὐ* is attached to a verb so closely as to form one idea with it, as in *οὐ φάναι* to deny; *οὐκ ἐᾶν* to forbid; *οὐκ ἐθέλειν* to refuse. When this is the case, the negative and verb may be treated precisely as a compound verb, the *οὐ* remaining fast even, for example, when *εἰ* or *ἐάν* precedes: *ἐάν τε οὐ φῆτε, ἐάν τε φῆτε* whether you dissent or assent.

384 A very emphatic negative meaning is conveyed by a form of expression undoubtedly elliptical in its origin even if we cannot now say precisely[1] what word or words have been lost. Preceding a subjunctive[2] or less often a future indicative, *οὐ μή* makes the sense of the following verb strongly negative: *ἦν ἅπαξ δύο*[3] *ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν* if we are once two or three days' march off, the king, *I am certain*, will never more be able to find us; *ἦν εἷς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων* if a single company has once been able to climb to the top, not one of the enemy, *you may be sure*, will stand his ground any

[1] On the whole it is probable that this use of *οὐ μή* arose from an ellipse of some verb of fearing or its equivalent. Thus in the first example we might supply *δέδοικα*: *οὐκ ἔτι δέδοικα μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν*. The rarity of the construction with the future indicative is in keeping with this supposition.

[2] For some reason or another the subjunctive is generally in the aorist, and, stranger still, in the second or strong aorist.

[3] The word *δύο* unless used with a dual substantive is indeclinable. When the substantive is in the dual, *δύο* also must be declined.

longer; *ἐστερήσομαι τοιούτου ἐπιτηδείου οἷον ἐγὼ οὐδένα μή ποτε εὑρήσω* I shall have lost such a friend as *I am certain* I shall never find again.

INTERROGATIVE ADVERBS

385 In English an interrogative sense may be given to a proposition by the tone in which it is pronounced. Thus 'you have seen him' may either be a statement or a question according to the accent of the speaker. But as a rule we vary the order of the words in asking a question, 'have you seen him?'

386 The Greek usage corresponds in the main to the former and rarer of these two English types. Only in Greek the interrogative proposition is very commonly introduced by an emphatic adverb with a meaning something like our 'really' or 'indeed,' namely *ἦ* or its compound *ἆρα*,[1] sometimes further emphasized by a *καί* or some other particle following it: *ἐθέλοις ἂν ὑπὲρ τούτου ἀποθανεῖν;* would you be ready to die for him? *ἦ ἐθέλοις ἂν ὑπὲρ τούτου ἀποθανεῖν;* would you really be ready to die for him? *ἦ καὶ ἐθέλοις ὑπὲρ τούτου ἀποθανεῖν;* really would you even be ready to die for him? In the last two forms *ἆρα* might be substituted for *ἦ* without much difference of meaning.

387 When the question is negative, it has precisely the same form except for the added *οὐ*, and for

[1] *ἆρα* is first found in Aeschylus, and after Aeschylus becomes quite common. There is some reason to think that Aeschylus introduced it. Just as he converted the Homeric *ἔμπης*, *δήιος* and the like into *ἔμπας*, *δάϊος* and the like, so he seems to have taken the Homeric *ἦ ῥα* and atticized it into *ἆρα*.

the fact that ἦ is not used: *οὐ συνίεις ;* do you not understand? *ἆρ' οὐ συνίεις ;* do you really not understand?

388 The emphasizing adverb may in this case be *οὖν*[1] as well as *ἆρα*. Only *οὖν* follows the negative (generally immediately and is then written as one word with it),[2] while *ἆρα* precedes it: *οὐ δεινὸν οὖν τάδε γενέσθαι ;* is it not really dreadful that these things happened? *οὐκοῦν μ' ἐάσεις ἰέναι ;* will you really not let me go?

389 The negative questions of the types as yet given are of the sort which look for the answer 'yes': *οὐ συνίεις* you understand, do you not? But of course there is another class of questions which look for the answer 'no.' These are introduced in Greek by *μή, ἆρα μή,* or *μῶν* (that is *μὴ οὖν*): *μή τι ἄλλο λέγεις τὸ δίκαιον εἶναι ;* you do not say that justice is something different, do you? *ἆρα μὴ τούτῳ πιστεύεις ;* you do not really believe him, do you? *μῶν τί σε ἀδικεῖ ;* he does not really wrong you, does he? At best, however, such a rendering is often clumsy, and had better be replaced by others such as 'I hope he does not wrong you,' 'I really trust you do not believe him.' The Greek idiom itself seems to have arisen from the loss of a verb of fearing.

390 Now and then a question is introduced by the elliptical phrase *ἄλλο τι ἤ*: *ἄλλο τι ἢ ὁμολογεῖς ;*

[1] The radical meaning of *οὖν* is 'really.' All its other senses come from that.

[2] The grammarians' distinction between *οὐκοῦν* and *οὔκουν* is probably quite without foundation. In any case it is of no consequence. If they had seen how *οὖν* came to mean 'therefore' from meaning 'indeed,' they might also have seen how *οὐκοῦν* came to mean 'therefore' from meaning '. . . not . . . really?'

do you not agree? *ἦν τοὺς λίθους οἱ πολέμιοι ἀναλώσωσιν, ἄλλο τι ἢ οὐδὲν κωλύσει παριέναι;* if the enemy once use up their stock of stones, will anything keep us from passing? In each case we must supply in thought some suitable verb before the *ἤ*, as *ποιεῖς* in the former instance just given and *γενήσεται* in the second: 'do you do anything else than agree?' 'will anything else happen than that nothing will prevent us from passing?'

391 In alternative questions such of these types as are compatible with the meaning may be retained for both propositions, the alternatives being disjoined by *ἤ*: *ἀποκτενεῖς τὸν ἄνδρα ἢ σώσεις;* will you kill the man or give him his life? *ἆρά σου ἐγρήγορας ἢ καθεύδεις;* are you awake or asleep? *ἦ τοὺς πένητας φιλεῖ ἢ τοὺς πλουσίους;* does he love the poor or the rich?

392 But it is very common to introduce alternative propositions either by *πότερον* or *πότερα*: *πότερα φῶμεν ἢ μὴ φῶμεν;* whether are we to say yes or no? *πότερον ἀπέκτεινε τὸν ἄνδρα ἢ ἔσωσεν;* whether did he kill the man or give him his life? *πότερον τοὺς πένητας φιλεῖ ἢ τοὺς πλουσίους;* whether does he love the poor or the rich?

COPULATIVE AND DISJUNCTIVE CONJUNCTIONS

393 The principal copulative conjunction is *καί*. It joins word to word or proposition to proposition: *ὦ Ζεῦ καὶ θεοί* O Zeus and ye gods; *ἰατρὸς καὶ μάντις* physician and prophet; *ἐν τούτῳ τῷ θορύβῳ συντριβόμεθα τὰς κεφαλὰς ἅπαντες. καὶ οἱ μετ'*

αὐτοῦ παροινήσαντες ἐδέοντό μου συγγνώμην ἔχειν in this to-do we had our heads broken, every one of us; and the men who had got drunk with the defendant begged me to forgive them.

394 Very rarely we find *τε* (Latin -que) connecting propositions (never words) to one another: *κἂν μὲν ἀποφήνω μόνην ἀγαθῶν ἁπάντων οὖσαν αἰτίαν ἐμὲ ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή κ.τ.λ.* if I shall prove that I alone am to you the cause of all good things and that you owe your lives to me, well and good, but otherwise etc.

395 One *καί* followed by another *καί* gives much the same meaning as the English 'both . . . and': *καὶ ζῶν καὶ τελευτήσας* both alive and dead; *καὶ τῆς νυκτὸς καὶ τῆς ἡμέρας* both in the night and in the day.

396 A like force but much weaker is conveyed by *τε . . . καί*. To translate this the English 'both . . . and' is a good deal too strong: *ἔγνωσαν τούς τε φεύγοντας καταδέξασθαι καὶ τοὺς ἀτίμους ἐπιτίμους ποιῆσαι καὶ κοινὴν τήν τε σωτηρίαν καὶ τοὺς κινδύνους ποιήσασθαι* they determined to welcome home the exiles, to give the franchise to those who were disfranchised, and to share with them safety and danger. In mature Attic of the colloquial kind *τε . . . καί* is by no means common. In all Attic the *τε* is generally separated by some words from the *καί*.

397 Much the same may be said of *τε* followed by *τε*: *χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνήρ πάλιν τ' ἀναλῶν ἡνίκ' ἂν τούτου δέῃ* for I take pleasure like nobody else in saving and again in spending when spending is called for.

398 When special stress is to be laid upon the second or last of two or more clauses co-ordinated in any of the ways mentioned above except the last, we then find *καὶ δὴ καί* replacing *καί* before that clause: *τοῦτο ἔδρασας καὶ πονηρὸν καὶ δὴ καὶ αἴσχιστον* your conduct in this was wicked and indeed most unprincipled also; *σφόδρα τε ἔντιμος ἐγένετο καὶ δὴ καὶ ὡς θεὸς προσεκυνήθη* he was held in great honour and indeed was also worshipped as a god.

399 To join a negative proposition to an affirmative proposition *καὶ οὐ* or *καὶ μή* as the case may be is used: *ἀναρίστητος ἦν καὶ οὐδὲν ἐβεβρώκειν* he was breakfastless and had eaten nothing; *αὐλητικῶς δεῖ καρκινοῦν τοὺς δακτύλους οἴνόν τε μικρὸν ἐγχέαι καὶ μὴ πολύν* you should crook your fingers as if you were playing the flute, and pour in a little wine and not much. Very often as in the last example *καὶ οὐ* or *καὶ μή* has an adversative force, and may be Englished by 'but not.'

400 To join a negative proposition to another proposition itself negative *οὐδέ* or *μηδέ* as the case may be is used: *οὐ γὰρ τοῦτο πέπονθα οὐδὲ μέλλω πάσχειν* for I have not suffered this nor am I likely to suffer it.

401 The Greek for 'neither . . . nor' is *οὔτε . . . οὔτε* or *μήτε . . . μήτε* as the case may be: *ὡς οὔτ' ἐκεῖν' ἄρ' οὔτε ταῦτ' ὀρθῶς ἔδρων* as after all I was right neither in that nor in this; *καὶ μήτε θερμὴν μήθ' ὁδὸν ψυχρὰν φράσῃς* and show us neither a hot road nor a cold. An *οὔτε* or a *μήτε* followed by *τε* has the force seen in *ὤμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι* they swore that they would not betray one another and that they would be allies.

402 When *οὐδέ . . . οὐδέ* or *μηδέ . . . μηδέ* is found the first *οὐδέ* or *μηδέ* signifies 'not even,' the second 'nor': *σύ γ' οὐδ' ὁρῶν γιγνώσκεις οὐδ' ἀκούων μέμνησαι* you do not even understand what you see nor remember what you hear.

403 After adjectives and adverbs denoting likeness and sameness the Greeks used *καί* where we use 'as': *παραπλήσια πέπονθε καὶ ἔδρασεν* he has got as good as he gave; *οὐχ ὅμοια σοὶ καὶ ἐκείνοις ἦν* your case was not the same as theirs. In Greek the second proposition is treated as co-ordinate when we treat it as subordinate.

404 In another class of sentences the same thing happens, namely when the first proposition expresses anteriority either negatively or affirmatively by means of a verb with *ἤδη, οὔπω*, or by *οὐκ ἔφθασα*: *ἤδη ἦν ὀψὲ καὶ προσῆλθον οἱ πολέμιοι* it was already late when the enemy came up; *οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον καὶ ἦκον ἡμῖν ἀμυνοῦντες* the Lacedaemonians had no sooner been told of the fighting in Attica than they came to help us.

405 The chief disjunctive particle is *ἤ*. It is either used alone, 'or'; or is followed by *ἤ*, 'either . . . or.' 'Whether . . . or' is expressed by *εἴτε . . . εἴτε*, or *ἐάν τε . . . ἐάν τε* as the case may be: *κακὸς ἢ ἀγαθός* bad or good; *τίς ἐθελήσει χαλκεύειν ἢ ναυπηγεῖν ἢ ῥάπτειν ἢ τροχοποιεῖν;* who will consent to be a smith or a shipwright or a tailor or a wheelwright? *τοῦτο δεῖ πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον* this we must be told whether it is better to be rich or to starve.

406 After comparatives and words implying comparison the Greeks used ἤ where we commonly use 'than.' After words expressing difference they used ἤ where we commonly use 'from': ῥᾷόν ἐστι λαλεῖν ἢ σιωπᾶν 'tis easier to talk than to hold one's tongue; ἕτερα ποιεῖς ἢ λέγεις you act differently from what you say.

407 In poetry τε is much more freely used than in prose. Not only is it employed much oftener than in prose to connect propositions, but also it is constantly employed to join word to word: αἱ Μυκῆναι ἡ Σπάρτη τε Mycenae and Sparta; δεινὸν ἄρρητόν τ' ἔπος a dread and unutterable word.

ADVERSATIVE CONJUNCTIONS

408 The principal adversative conjunctions are ἀλλά and δέ, the former being far the stronger. On the whole ἀλλά corresponds pretty nearly to the English 'but,' though some of its uses show plainly that 'but' is really very far from being its equivalent. The weaker δέ cannot properly be translated into English at all. Any rendering is simply a makeshift. Sometimes we represent it by 'but,' and sometimes even by 'and.'

409 Notwithstanding its accent, ἀλλά is the accusative plural neuter of ἄλλος used adverbially, so

that its original meaning may have been nearly 'on the other hand.' When thus used it always begins a proposition whether such proposition is independent or not.

410 Its simplest use is to introduce an affirmative proposition stating one thing as against another already denied: *οὐ τρεῖς ἐκεῖνοί γ' εἰσὶν ἀλλὰ τέτταρες* there are not three men there but four; *ἐστὶν ὄνομα κεραμέως ἀλλ' οὐ τυράννου* it is the name of a potter but not of a king.

411 It is so used after *οὐ μόνον* or *οὐχ ὅτι*[1] 'not only,' and after *οὐ μόνον οὐ* or *οὐχ ὅπως* 'not only not.' It is then very often strengthened by *καί*: *πάντες ἀξιοῦσιν οὐχ ὅτι ἴσοι ἀλλὰ καὶ πρῶτος ἕκαστος εἶναι* all want not only to be equal but each even to be first; *οὐ μόνον οὐ φίλος ἦν ἀλλὰ καὶ ἐχθρός* he was not only no friend but even an enemy; *οὐχ ὅπως τούτων χάριν ἀπέδωκας ἀλλὰ καὶ κακὰ ἀντεποίησας* not only did you not show gratitude for this, but you even did ill in return. When the proposition introduced by *ἀλλά* is itself negative, then *ἀλλ' οὐδέ* or *ἀλλὰ μηδέ* as the case may be is the more emphatic form of *ἀλλ' οὐ* or *ἀλλὰ μή* as *ἀλλὰ καί* was of *ἀλλά*: *οὐχ ὅπως ἔδρασεν ἀλλ' οὐδ' ἐνενόησεν* he did not only not do it, but he even did not think of it.

412 An adversative force much greater than that of *ἀλλά* is produced by the elliptical expressions *οὐ μὴν ἀλλά, οὐ μὴν ἀλλὰ . . . γε, οὐ μὴν ἀλλὰ καὶ . . . γε,* corresponding to our 'notwithstanding' or

[1] Sometimes *μὴ ὅτι* is so used. In both cases there is an ellipse of a verb of saying, which in the former case would if supplied be in the indicative, in the latter in the imperative: *μὴ ὅτι ἰδιώτης τις ἀλλ' ὁ μέγας βασιλεύς* not only any private person but the great king *literally* (do) not (say) that any etc.

'nevertheless.' The *οὐ μήν* in such cases is really the relic of a complete negative proposition: *εἰσὶ μὲν ἔνιαι τῶν ἀποκρίσεων ἀναγκαῖαι διὰ μακρῶν τοὺς λόγους ποιεῖσθαι· οὐ μὴν ἀλλὰ πειράσομαί γ' ὡς διὰ βραχυτάτων* some of the answers indeed require one to speak at length; nevertheless I shall try to make them as short as possible.

413 Similarly from an ellipse arose *οὐ μέντοι ἀλλά* 'not but that' or 'nay': *καὶ γὰρ οὐκ ἂν δόξειεν οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως ἔχει λόγον* for in this way at least it would not seem to be unreasonable, nay, it has perhaps some reason.

414 Abrupt objections, questions, and proposals are often introduced by *ἀλλά*: *ἀλλ' ἴωμεν* but let us be off; *ἀλλὰ τί οὐ βαδίζομεν πρὸς αὐτόν;* but why do we not go to him? In rapid dialogue or in a series of rhetorical questions and answers *ἀλλά* may introduce both question and answer: *ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν· ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ τῆς εἰρήνης ἐβουλεύεσθε* with a view to peace? All were at peace. With a view to war? You were yourselves deliberating upon peace.

415 In this and in other of the uses mentioned, it may have been noticed that by English idiom *ἀλλά* need not or sometimes even cannot be translated at all, as for example in 410 *ἐστὶν ὄνομα κεραμέως ἀλλ' οὐ τυράννου* 'it is the name of a potter, not of a king'; in 411 *οὐχ ὅπως τούτων χάριν ἀπέδωκας ἀλλὰ καὶ κακὰ ἀντεποίησας* 'not only did you not show gratitude for this, you even did ill in return.' At other times it may be rendered by 'well,' as in 414 *ἀλλ' ἴωμεν* 'well, let us be off.'

416 Lastly it has to be translated by 'at least' when it introduces the apodosis of a conditional proposition: *εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος* if the body is enslaved, the mind at least is free.

417 Unlike *ἀλλά*, *δέ* is never placed as the first word of a proposition. Then as to meaning we might say that *δέ* is rather antithetic than adversative. Accordingly it has often a previous *μέν* in correspondence with it.[1] Its antithetic force comes out in such sentences as *πρῶτον μὲν ἐλούσατ' εἶτα δ' εἰς κουρέως ἦλθεν* he first washed, then went to the barber's. It is similarly used in *ὁ μέν . . . ὁ δέ* the one . . . the other; *ἔνθα μέν . . . ἔνθα δέ* here . . . there; *ἅμα μέν . . . ἅμα δέ* partly . . . partly.

418 An adversative force is given to *καί* by the addition of *τοι*. As might be expected *καίτοι* always begins a sentence in which it is found: *σὺ δέ γ' εὖ πράττεις· καίτοι πρότερόν γ' ἐπτώχευες* but at any rate you prosper; yet in old days you were a beggar.

419 A strong 'indeed' produced by compounding *μέν* and *τοί* acquires like the Latin 'vero' an adversative force: *ἄτοπον μέντοι τί σοι ἐθέλω λέγειν* I should like, however, to tell you an odd incident. The same sometimes happens to *μήν* either with or without a preceding *γε*: *τόδε μὴν ἄξιον ἐπίστασθαι* yet this is worth knowing. Of course neither *μέντοι* nor *μήν* can come first in any proposition. When *οὐ* precedes, *οὐ μήν* or *οὐ μέντοι* means 'yet not,' and *οὐ μὴν οὐδέ*

[1] Though *μέν* in a preceding clause serves also to prepare the way for *ἀλλά* (*κακὸν μέν ἐστιν ἀλλ' ἀναγκαῖον κακόν* evil it is but an unavoidable evil), yet such a construction is necessarily rare seeing that it can only be used in affirmative propositions while *ἀλλά* is most common in sentences like 'it is not so but so.'

'nor yet indeed': *λέγουσι μέν τι, οὐ μέντοι γε οἷον οἴονται* they say something, yet not what they think.

420 'Nevertheless' is expressed by *ὅμως*: *νῦν ὅμως θαρρῶ* nevertheless I have now no fear; *ἀλλ' ὅμως πειρατέον δή* but nevertheless we must try.

THE CAUSAL CONJUNCTION *γάρ*

421 We have no English word precisely corresponding to *γάρ*. It is a compound of *γε* and *ἄρα*, particles both lighter than any English particle, and properly corresponding to no English word. Indeed in one of its common uses we cannot translate *γάρ* at all unless occasionally by a word like 'namely' which is totally alien to its other meanings: *τεκμήριον δὲ τούτου· ἐνθάδε γὰρ ἀφικόμενος οὐ λάθρα ἐλακώνιζεν* and a proof of it is; when he came here he made no secret of his leanings to Sparta.

422 Its ordinary sense is 'for,' introducing the reason for something before stated: *οἴκαδε ἐβαδίζομεν· ὀψὲ γὰρ ἦν τῆς ἡμέρας* we walked home, for it was late in the day. A sentence is never begun by *γάρ*. Sometimes it is preceded by *καί* and thus takes its usual place of second word in the sentence: *καὶ γὰρ νῦν ὁμολογῶ* for I now agree. This lays a certain emphasis upon the reason given. Greater emphasis still is expressed by *καὶ γὰρ καί, καὶ γὰρ οὖν, καὶ γάρ τοι, καὶ γὰρ δή*, for indeed, for assuredly, for of course: *καὶ γὰρ οὖν ἰσχυρίζοντο* for they certainly maintained——.

423 The impossibility of translating *γάρ* by any one English word is further shown by its use in

interrogations where we would use 'then' or 'so,' and its employment in answers where we would use 'yes' or 'no': *οἴει γάρ σοι μαχεῖσθαι τὸν ἀδελφόν;* so you think your brother will fight you? A. *ταῦτα δὴ συνίεις;* B. *εὖ γὰρ δηλοῖς* A. do you understand this? B. yes, you make it quite clear. In the latter case it is commonly said that there is an ellipse of *οὐ* or *μή*. There is no proof of this. We simply do not know as yet the precise significance of *γάρ*.

ILLATIVE CONJUNCTIONS OR SUCH AS INTRODUCE AN INFERENCE OR A CONCLUSION

424 The most prominent conjunction of this class is *οὖν*. It is constantly so used both alone and with other particles. It is never placed first in a proposition but ordinarily comes second.

425 The radical meaning of *οὖν* is 'in reality,' 'in deed,' 'in fact,' 'actually,' its origin being identical with that of the participle *ὤν*. It can be so translated in almost all its uses. We have already (388) seen that this was its force in questions, and that with *γάρ* (422) it gave an emphatic reason, 'for certainly.'

426 In answers *οὖν* emphasizes the affirmation or the denial: A. *οἴει τιν' οὖν τῶν τοιούτων ὅστις καὶ ὁπωστιοῦν δύσνους Λυσίᾳ ὀνειδίζειν αὐτῷ τοῦτο ὅτι συγγράφει;* B. *οὐκ οὖν εἰκός γε ἐξ ὧν σὺ λέγεις* A. do you really think that any such man whoever he is and however much he really dislikes Lysias casts it in his teeth that he writes history? B. it is certainly not likely if what you say is true; A. *οὐκ ἔγημ' ἔναγχος;* B. *πάνυ μὲν οὖν* A. did he not marry recently? B. of

course he did. From this signification it acquires that of the English 'nay rather': A. *μέγιστον ἀγαθόν.* B. *κακὸν μὲν οὖν μέγιστον* A. the greatest blessing. B. nay rather the greatest curse *literally* indeed actually the greatest curse. In such cases *μέν* is a very light 'indeed.'

427 It does not matter in what collocation we find *οὖν*, its original sense may easily be traced to be 'indeed,' 'actually,' or the like. It is in this way that it acquired an illative force, 'so,' 'then,' 'therefore': *ἐπερησόμενος οὖν ᾠχόμην ὡς τὸν θεόν* so I went to the god to inquire; A. *ἀλλ' οὐχ οἷόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν.* B. *κράτιστον οὖν νῷν ἀποθανεῖν* A. but it is not possible to avoid being seen by the Paphlagonian. B. it is therefore best for us to die. This derived meaning of *οὖν* is so common as almost to have concealed its true original sense.

428 In the case of *τοίνυν* it is not so much the emphatic particle *τοι* which gives the illative force as the weak non-temporal *νυν*. Like *οὖν*, *τοίνυν* cannot stand first in a sentence. It is peculiarly common with imperatives: *πέραινε τοίνυν ὅ τι λέγεις ἀνύσας ποτέ* now be quick and do what you say; *τοὺς μαθητὰς οἶσθ' οὓς φράζω; τούτοις τοίνυν ἄγγελλε* do you know the pupils whom I mean? well, tell them———.

429 A strong illative force is conveyed by *τοιγάρτοι* and *τοιγαροῦν* which always stand first in a proposition: A. *μεθύοντες ἀεὶ τὰς μάχας μάχονται.* B. *τοιγαροῦν φεύγουσ' ἀεί* A. they are always drunk when they fight their battles. B. that is why they always run away; *οὐδένι ἀχάριστον εἴασεν εἶναι τὴν προθυμίαν· τοιγαροῦν κρατίστους δὴ ὑπηρέτας εἶχεν*

he let no man's zeal go unrewarded; that is why he had the best of servants.

430 A weak and indirect sort of inference is expressed by *ἄρα* which corresponds very nearly to the English 'after all': *πολὺ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ τοῦ δικαίου βίος* after all the life of a bad man is far better than that of a good man; *οὐκ ἄρ' ἦν φιλόσοφος* he was not a philosopher after all. It is common in conditional propositions indicating improbability in the condition: *ἀλλ' ἐὰν ἄρα καὶ τύχῃ, Ἀθήναζε φευξόμεθα* but if it *does* happen after all, we shall flee to Athens.

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